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Cover Kodachrome—Bermuda Island, by Cy La Tour

Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from July 20 to August 19

Illumination: The illuminating power of Truth awakens and quickens my consciousness, and I discern clearly.

Prosperity: Truth has set me free from all fear of insufficiency, and I abound in the wealth of Spirit.

Healing: Truth has set me free from all error thoughts and conditions. I now enter into possession of my divine inheritance of health.

For instructions about these thoughts turn to page 48

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Entered as second-class matter, at the post office at Lee's Summit, Missouri. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

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EVANSTON, ILLINOIS

MAY 13 1952

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

VOLUME 115 JULY, 1951 NUMBER 1

BINDING

The Hidden Man of the Bible

from the writings of

CHARLES FILLMORE

RELIGIOUS PEOPLE of every race under the sun point to their Scriptures or traditions of a spiritual character for accounts of men who in their lives demonstrated virtues superior to those of the average individual. Such men are revered and held up as examples of what all good men should be. They are ideal men, forming in their various characters a composite of the perfect man that exists as the "hidden man" in us all. Again the achievements of the ideal man transcend those of the normal man; and it is found necessary to invent men parading as gods and goddesses, as in the mythology of Greece and Rome, or to idealize as God the perfect man manifest as Jesus. In all these we get a fleeting glimpse of the "hidden man."

Regardless of claims of infallibility for sacred writings on the part of their champions, we should

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remember that they were all produced by human hands and that they are all tinctured by the human minds through which they came. The question of inspired and uninspired writings is one that has puzzled critics from the beginning. The books that were left out of our Bible may be inspiring and the sincere seeker for Truth may find answers to his questions in the Apocrypha that are not in the Authorized Version. The story of Paul and Thecla is a combination of romance, tragedy, and miracle.

We note particularly that the Apocryphal scriptures give prominence to the feminine side of the "hidden man," which our Authorized Bible submerges in the achievements of the masculine man. The account of Paul and Thecla has been compared to the Book of Ruth and of Esther. In it, however, the divine feminine is made a heroine and given a much nobler spiritual character.

The story of Paul and Thecla begins with the only description of Paul's personality to be found in the early Christian writings. There follows an account of his preaching at Iconium, where Thecla, the daughter of a noble family of that city, listened to him and was so enchanted that she forsook all and followed him.

Thecla then was charged with sacrilege and thrown to the beasts, but a she-lion ran and fell at her feet and successfully protected her against the attacks of a bear, a he-lion, and other fierce beasts while "Theckla stood with her hands stretched toward heaven, and prayed." They then bound her to the backs of fierce bulls and turned them loose after branding them with red-hot irons. But the fire the

enveloped her body burned away the cords and "she stood in the middle of the stage as unconcerned as if she had not been bound." Like the Children of Israel, Thecla was accompanied on her journeys by a bright cloud. Her miraculous escapes are paralleled only by those of Daniel and the Children of Israel.

Although the 1st chapter of Genesis plainly sets forth that Elohim God created man in His image and likeness—"male and female created he them"—the compilers of the great Book have virtually ignored woman as having a vital part in the divine plan. The three hundred and eighteen bishops at the council of Nice were all men and their God was a he-man. As women have demanded and gained a voice in the management of affairs of state so they will at a not far-distant future demand a new and more generous compilation of sacred writings, in which the female shall have equal place with the male. When this is accomplished, many of the fine books found in the Apocrypha will undoubtedly be incorporated into the new Bible and the "hidden feminine" be revealed.

So we who are seeking the "hidden man" of the Bible will never find him until we discern him to be male and female. Spiritual insight reveals that the man idealized in the beginning by creative mind was dual and that duality inheres in the character of the real man, the spiritual man, throughout the sacred Scriptures.

We shall never uncover the real man in the Bible, and out of it, until we are able to study man as a combination of ideas, thoughts, and words. Looking at man physically, we see him in a masculine body

when his *will* thoughts are dominant. On the other hand we see him in a feminine body when his *love* thoughts control. In the masculine body the feminine thoughts are subordinate and obedient to the will. Thus the assertive will assumes that women should be obedient to their husbands. Peter admonishes women to this end, warns them against external adornment, and at the end of his exhortation, in the 3d chapter of this First Epistle, uncovers the divine feminine in these words: "*Let it be* the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price."

The masculine phase of mind has been allowed to dominate so long that it now assumes that everything must be subservient to it and that its dominion and dictation is the edict of divine law. The feminine, with its mighty heritage of love, has been mesmerized into this belief and accepts as a matter of course the rule of the head over the heart. This false state of mind has thrown the whole race out of balance and severed the spiritual connecting link between man and God, which is love. So it is written, "God so loved the world, that he gave his only begotten Son." Jesus Christ was a balanced combination of wisdom and love, masculine and feminine, and in this He was the incarnation of the image and likeness of creative mind, also the visible manifestation of the "hidden man."

There is much commotion at present in some countries because the political leaders have assumed to revise the popular religion. The report is that they have repudiated Jesus as Saviour because He said

"No one cometh unto the Father, but by me." They say that no man can arrogate such power to himself.

Here is evidenced the work of the masculine mind in discerning Truth. It was the Christ mind in Jesus that proclaimed itself to be the only avenue through which man can be saved from his ignorance.

When we have been awakened to the great Truth that Jesus formulated, our true identity with Spirit, we are functioning in a mind realm that exists in all of us but of which not all have yet attained awareness. Hence Truth students are repeatedly asking, Where is the soul center in man? The answer is that soul is not spirit; soul is the sum total of man's experience as a thinking entity. What he has thought is stored up in his subconscious as memory, and what he is using in his daily thought constitutes his conscious mind.

The conscious and the subconscious minds have created twelve brain and nerve centers in the body through which to function. These twelve thought aggregations may be symbolically referred to as sons of Jehovah or I AM identity, which identity is the "hidden man" of all Scripture. "The mystery of God, *even* Christ, in whom are all the treasures of wisdom and knowledge hidden."

The soul develops brain centers all over the body through thought concentration. One who thinks much about intellectual subjects will develop the front brain; thoughts of love enlarge the solar plexus, and those who cultivate the physical become powerful in the organs of generation. Thus the thinking entity called the soul builds from thought to cell and from

cell to organism, "bringing every thought into captivity to the obedience of Christ." Eve is the "mother of all living."

It is not so vitally important to know where the soul functions in the body, because both soul and body are merely the ground work of a much higher and more enduring consciousness of man. Before man can fulfill the plan created for him by Divine Mind he must consciously identify both soul and body as Spirit. Not only must man identify soul and body as Spirit but by co-operating with Divine Mind he must transform them into conscious spiritual entities. Every atom of the body has a divine center that is hidden from one who thinks in terms of time and space. Thus soul and body are fundamentally Spirit, but until man becomes aware of their spiritual character he is still under the mortal law.

Christ is the name of the "hidden man" in every man ready at all times to reveal His Spirit in us and transform our soul and body. The transformation begins in the mind. As Paul says, "be ye transformed by the renewing of your mind." But we should always remember that it is the work of man to bring into manifestation here in this earth all things that exist in the heavens. If we think about the joy we shall have after we are dead, we are weakening our hold on life and separating ourselves from the ideas that will transform us.

Jesus did not tell us about the spiritual sphere nor describe in modern scientific terms how waves in the ether impinge upon our eyes and make light. He told us that the light was the expression of mind —"Let your light shine." Jesus taught first thing

he dynamic power of ideas, thoughts, words, and heir relation to second things, morals, feelings, acts. The popular religious interpreters of Jesus do not nderstand or emphasize the creative law inherent n first things—ideas, thoughts, words—and emphasizing second things—morals, feelings, and acts —they become themselves weak and weaken the "good tidings" or gospel of the Master, which they expound.

Thinking about the spiritual body hidden in the toms and cells of the physical body will release that body and the way will thus be opened for the expression of the spiritual mind, the Christ or Son of God.

The spiritual mind created by Elohim God as man's heritage must have a spiritual body before it an function fully. The greater things that Jesus romised we should do in His name are the development of this "Lord's body." Paul wrote to the Corinhians that partaking of the Lord's Supper was for his very purpose of revealing the spirituality in our body, and that those who failed to realize this were ringing judgment upon themselves. "For this cause many among you are weak and sickly, and not a few leep."

According to modern science every atom composing the cells of our physical body conceals an lectrical atom possessing an astounding quality of nergy. One authority says that if the energy in a ingle teardrop were released all at once it would low up a six-story building. If the stories told by nodern scientists were in our Bible they would be onsidered miracles and unbelievers would scoff at hem.

Metaphysical truths are now being set forth by the world's most distinguished scientists, men like Sir James Jeans of Great Britain, that a few years ago would have been flouted as absurd. At a meeting of the British Association for the Advancement of Science, in Aberdeen, that eminent scientist said in effect:

"Space and time and the physical world of substance have no objective reality apart from the mental concepts of them that man creates with his mind."

If all nature exists only in our consciousness why do we all see the same sun, moon, and stars?

A clue might be found in the present-day theory that protons do not have individual existence, but are members of a single beam of light. The same is true of electrons in a continuous electric current and the same might also be true of millions of cells in the human body. The electron exists only in our mind.

When we view ourselves in space and time we are quite obviously distinct individuals: When we pass beyond space and time we may perhaps form ingredients of a continuous stream of life.

The new physics has opened a door which the old physics had seemed to slam and bolt. We have an intuitive belief that by our own volition we can develop our freedom to choose.

But we begin to suspect it may give us room for such freedom as we have always believed we possessed: It seems possible at least that in it we can mold events to our desire, and live lives of emotion, intellect, and endeavor. It looks as though it might

form a suitable dwelling place for man and not a mere shelter for brutes.

Unity readers will doubtless say, "We knew all this before; why rehearse old stuff?"

Yes, we have known all this in its idealistic and spiritual form, but now these scientists are teaching it as logic and fact, the result in finality of their research.

So we rejoice that the "hidden man" of the Scriptures is not only being revealed by the followers of Jesus but also by those who seek Truth in every field of endeavor.

Quiet Things

Cora May Preble

I like to think on quiet things like these
Before I go upon my busy way:
The haunting strains of old, sweet melodies,
The fragrance of an apple blossom spray.
I like to think of drowsy birds and bees,
A cool blue pool at eventide,
With silver leaves like folded wings on trees,
And fields of clover stretching far and wide.
I like to think of daisy-dotted leas,
A mother humming happy lullabies;
A baby bowed in prayer upon its knees;
A silver cloud a-sail in deep blue skies
Then, God is near, and in their restful calm
I feel the comfort of His healing balm!

The Kingdom of Right Relationships

KATHLEEN W. WELCH

THE UNFORGIVING SERVANT

THE PARABLE OF the unforgiving servant was related by Jesus in answer to a question, as so often was His custom. Peter asked Him: "Lord, how oft shall my brother sin against me, and I forgive him? until seven times?" It might seem that Peter was showing off just a little! The people in Jesus' company knew that the Old Testament law had always been "an eye for an eye, and a tooth for a tooth," but Peter had absorbed the Master's teachings and was willing to forgive "until seven times" if necessary! But Peter's ego was soon to be deflated. "I say not unto thee, Until seven times; but, Until seventy times seven." Then Jesus sketched the vivid picture of the unforgiving servant.

The first thing to do in our study of this parable is to remove it from the realm of money. It is evident that Jesus intended this, for the sums of money used in His story are fantastic figures. A servant "owed him ten thousand talents." Such a sum would have perhaps paid all the taxes in a dozen or more provinces. One can almost imagine His audience chuckling at such a pointed exaggeration. But Jesus wished to draw a very striking picture of this servant, who, after having been completely forgiven this enormous sum, went out and cast into prison a man who owed

him but "a hundred shillings."

Thus we see that this parable illustrates the relationships between God and man and between man and his fellow man. In His use of exaggerated comparisons Jesus pointed out that man could never possibly repay God. If he were to give every moment of every day for years and years he still could not repay God, who is constantly and lovingly forgiving him for whatever he has done. We must remember that in both the Lord's Prayer and in His other teachings Jesus stressed forgiveness: in order to deserve and receive forgiveness the only condition required of man is that he always be ready and willing to forgive his fellow man. Forgiveness of our shortcomings is not an experience that takes place in our heart alone, but rather in our heart and the hearts of those whom we think have wronged or hurt us. This is implied every time we say the Lord's Prayer. He who will not forgive another shuts himself away from God's forgiveness and that broken relationship has to be restored. "If therefore thou are offering thy gift at the altar, and there rememberest that thy brother hath aught against thee [not that you have something against him!], leave there thy gift before the altar . . . first be reconciled to thy brother, and then come and offer thy gift." Lord Herbert once said, "He that cannot forgive others, breaks the bridge over which he himself must pass." There can be no private relationship with God. His kingdom is a community where love and forgiveness between all men are essential.

So we see that in reality forgiveness is the restoration of a relationship, and this can be as complete

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as if the relationship had never been broken. This forgiveness must not be condescension, which merely builds up our egotism and sense of self-righteousness. It must be a loving, sincere response from the Christ within us to the Christ within the other person. We must say in our heart, "From this moment I do not think of you as a human being with human faults and failings any more than I wish others to think of my human frailities. The Christ in you can never hurt or disturb the Christ in me. The Christ in me can never be hurt, or resentful, can never feel a grievance, or be unforgiving. I will see only the truth as God sees it in you and in me." Such is the forgiveness of the heavenly kingdom.

Perhaps there is a letter you need to write. Is it one of explanation? One of apology? One of forgiveness? Or one of good will and friendship? Do not put it off! Never mind the probable response. Leave that in God's hands. The important thing is for you to write your leter. "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man." The sense of relief, the wholesome self-respect that you will experience will be rewarding. Besides, it will be beneficial to your mental and physical health. The barrier that was holding your good from flowing through from the Spirit of all good will have been removed, and you will be greatly blessed.

The servant in the parable thought he would gain by holding on to his resentment, his sense of having been badly used, and his righteous wrath. Jesus shows clearly the blind folly of such thinking, the dense ingratitude of it. God constantly and freely

forgives man, but only *when* man loves and forgives. The measure of forgiveness received from God's hands and the measure of consequent love felt and acted upon by man are in direct ratio—such is the law of the kingdom. First there must be a conscious need for forgiveness and then a willingness to forgive. The servant, once he left his master's presence, felt no need for forgiveness. He possessed no sense of deep humility. It is this humility and gratitude that prompts the heart to forgive and forget all hurts, all grudges, and all grievances.

Let us remember to be grateful every moment of every day. One's heart cannot be filled with gratitude and resentment at the same time. It would be impossible. For many years, a woman of my acquaintance had felt a great bitterness toward another whom she held partially responsible for the death of her sister. Resentment had completely rankled this woman's normally pleasant disposition. Then one day, Unity teachings were brought to her attention, and she began to learn the true meaning of forgiving love. Slowly, the seed of forgiveness took root and began to grow, displacing the unlovely weed of resentment. Today resentment is gone, and my friend is one of the sweetest women I know. Powerful and splendid are the ways of Truth; soft but insistent are the stirrings of angel wings in our heart, telling us to be big enough and wise enough to forgive freely and fully.

Dear Father, help us to be so grateful to Thee for Thy forgiving love that we may hold no grudges, no hurts, no angers. Help us to forgive our debtors as You are always forgiving us. Help us to see and

love and respect the Christ in our fellow man. Help us to be generous in mind, in heart, and in soul. In the name of Jesus Christ. Amen.

PSALM

Faith DeHoney

To Thee I dedicate my life, dear Lord, for without Thee I am but an empty shell from which the vital substance has been drained away. But when I live close to Thee, O mighty source of power, I can do and be all things.

I think only Thy thoughts after Thee. Thoughts unworthy of Thy omniscience have no place in my mind.

From the deep well of Thy compassion within my heart, I radiate love to all men. Each loving thought I send out makes more room for Thy goodness to enter in. Wherever I go I give a silent blessing of brotherhood to all I meet. This warm current of friendship unites us in Thy presence, for in Truth, we are flesh of Thy flesh and spirit of Thy Spirit.

Thy eternal river of health and strength flows into and through my being every moment, and my vitality is never depleted.

None of the problems or trials that may come has power to move me, for I am centered in Thy great peace, poised in Thy wisdom and understanding.

How great is my love for Thee, O God! To Thee I will sing praises, give praise and thanks. giving for ever and ever. Amen.

Two Words That Work Miracles

HERBERT J. HUNT

FROM TIME to time we find ourselves facing some condition or conditions where improvement is really necessary. There are of course many things in life that are perfectly satisfactory; and for all these we give thanks. But there are also some things, conditions, or circumstances that are not so satisfactory—something having to do with ourselves personally, our activities or affairs, or the welfare of someone in whom we are vitally interested. Moreover the disturbed condition may be physical, mental, or environmental. But whatever it is, we realize that there is something that certainly needs healing, and although we try every available remedy and seek every possible solution, it appears that we make very little, if any, progress along the desired lines.

Under such circumstances, do you not frequently find yourself saying: "Oh, if only I had the power to speak the all-compelling word or the power to work miracles, then something worth while might be accomplished!"

The question then at once arises, What can be done in the face of such a situation? Must we go on forever wishing, wishing, wishing? Or is it possible for us really to work some sort of miracle—if indeed a miracle is needed?

Let it be first stated as our belief then that what is commonly termed a miracle is really possible in our life and affairs. Under divine direction it is possible

to bring about miraculous changes and happenings, both in our own life and on behalf of others. We should set it down as fundamental that no man need stay as he is, and that there is a mighty power waiting to be used and ready to bring about all desired good. However since the title of this article speaks specifically of "two words" that work miracles, we shall want to know just what those words are and how they actually work miracles.

In seeking an answer to this question then, let us recall that in the long ago a certain man came to Jesus seeking help. This man had a very serious and heartbreaking problem; for his only child was seriously sick, tormented by what was then regarded as evil spirits. However after telling of his vain efforts to find a cure, the man confessed himself to be baffled, bewildered, and completely frustrated by the seeming intractability of the situation. He had tried everything, but apparently in vain. It was then that Jesus gave to this man, and through him to us and to the entire world, this miracle-working formula. Actually it is the key, not only to this but to every seemingly impossible situation; for Jesus said—and we should carefully note His words: "All things are possible to him that believeth."

Here then are indicated the two miracle-working words, and we should repeat them again and again: "I believe!" "I believe!" "I believe!"

Now let it be recognized right away that while the mere repetition of these two words will undoubtedly accomplish something for us, they may not bring into immediate manifestation all the good we desire. We are not here dealing with an "open

sesame" situation! But the full miracle-working power of the words will be experienced when we learn to do two things with them:

First, we must speak the words with understanding.

What does this mean? Well, suppose we put it this way. Sometimes there appears to be some sort of confusion in our thinking as between the words "faith" and "believe." In many instances of course the words are used interchangeably, and one is regarded as indicating much the same thing as the other. However it makes for clear thinking if we use the word "faith" as representing that highly important mental or spiritual faculty that we possess. As Charles Fillmore so well puts it: "Faith is a faculty of the mind that finds its perfect expression in the spiritual nature." In other words, faith is part of our God-given heritage, included in the idea of our creation in the image and likeness of God. In many instances of course this faith lies dormant within us, an unused faculty, but it is there, nevertheless!

On the other hand, the word "believe" may be taken to denote the conscious use or activity of the faith faculty. The moment you say, "I believe!" you are actually using your faith! Faith, as we have already noted, is a faculty that enables us to perceive unseen reality, to see what is beyond the physical eye; and in saying "I believe" we are starting this faith faculty into actual operation. Of course it should be noted here that there are several other ways of using the word "believe," all of which may be perfectly correct; but if we can grasp the idea of faith as being the faculty itself and the words "I be-

lieve" as representing the bringing into action of this faculty, then we shall be making real progress.

What we need to see just here, is that the moment we say "I believe"—that is, say it sincerely and understandingly—we are starting into operation a tremendous power within us. It is like putting a mighty electric generator to work. To use another type of illustration, perhaps sometime you listened to some stirring music and suddenly felt a great thrill running through your being. It is an exhilarating experience! But there is an even greater thrill awaiting you as you learn to say, "I believe, I believe!" Or to use an illustration nearer home, the chances are that you have an alarm clock, which you wind up from time to time. Now, as we all know, within the clock case there are a number of "works," together with a tightly wound spring, all waiting to serve you. But have you not noticed that in many instances it is necessary for you to give that clock a slight jerking motion, in order to set it going? And so it is in our experience. We may have the faith, but not until we give our consciousness the vibratory movement represented by the words "I believe!" does that faith really go into action.

Thus the speaking of the words "I believe!" with understanding, starts up a mighty positive current within us, and this faith of ours—the faith that makes all things possible, that moves the mountains of difficulty, and that brings in the very kingdom of heaven—starts working to bring our desired good to pass. So say again and again: "I believe!" "I believe!"

As a second step however we must learn to giv

hese words right spiritual direction.

How do we do this? The fact is everybody be-
ieves in something. Even the man who says that he
loesn't believe in anything actually believes in his
onbelief! The trouble with many of us however
s that either consciously or unconsciously we believe
n negative things or negative conditions; and be-
ause of our belief these negative things or condi-
ions are continually coming into manifestation in
ur life and affairs. What we need to do therefore
s to give our belief right direction; that is, not only
se the words "I believe" but also so direct them
hat they will bring into manifestation those right
onditions of health, harmony, happiness, and suc-
ess which we most desire.

How is this to be accomplished?

First, take the words "I believe" and direct them
ward the very highest and best that you know. In
ther words, say, "I believe in God!"

Perhaps just here many of us will be inclined to
ay: "Oh, but this is what we have been thinking
nd saying all along the way! Again and again we
ave said, 'I believe in God!' but nothing has hap-
ened!" Suppose we take a moment to consider what
e really have been thinking and saying. Usually
e words used are as stated. But why do we thus
elieve? To what purpose do we believe in God?
it not true that in the great majority of instances
e believe in God because we hope that somehow
e will come to our rescue, solve our problems, or
herwise bring into our life some much-desired
ood? Mark you, there may not be anything actual-
wicked in such a type of belief. Indeed many

good people do thus believe. What we need to see here however is that such a belief often tends to defeat its own object; because while we are trying to believe in God and something else, we are setting up the idea of duality within our consciousness which in turn must eventually lead to confusion and disappointment. When Jesus was asked to name the first and greatest commandment of the law, He replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Surely in the light of our present discussion we should be justified in paraphrasing this passage thus: "Thou shalt believe on the Lord thy God with all thy heart, and with all thy soul, and with all thy mind!" And to believe thus means more than a mere looking to God in the hope that we may receive something!

But it may be objected, are we not here seeking to solve some problem or to receive some much wanted good—even if it requires a miracle? Certainly! And our belief in God is the very power that is working to bring about this miracle! At the same time however our belief must have right direction. It must be directed to God and not to the hoped-for miracle; and when it is so directed, the miracle—if a miracle is needed—will follow in due order. This is exactly what Jesus pointed out when He said: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Let our first direction therefore be: "I believe in God!"

It sometimes happens however that in thus expressing our belief, there is a tendency to think

God as being "afar off in the heavens." In spite of ll our emphasis upon omnipresence some people till continue to follow the old thought pattern, lo-ating Deity somewhere "on high." To correct such tendency therefore let us follow the above-given tatement by saying: "I believe in God in myself!"

We often quote Paul's words "In him we live, nd move, and have our being"; but we usually over-ook the corresponding truth, namely that God ever ives and moves in us!

There is a spirit in man,
and the breath of the Almighty giveth them under-
standing"

r as Paul so well put it, "Christ in you, the hope f glory." This does not mean of course any glori-cation of the personal self or inflation of the per-onal ego. Indeed when this indwelling presence is ally recognized, there will come to us a new and eeper understanding of those oft-quoted words of esus: "I speak not from myself: but the Father abid-ng in me doeth his works." Therefore let us say: "I elieve in God in myself!"

So make our second direction: "I believe in bd in myself!" This will give added power and eaning to the oft-used affirmation "God works in e to will and to do whatsoever He wishes me to o; and He cannot fail."

The statement given above however should be llowed by this third direction: "I believe also in od in my neighbor!" It is a great thing to believe God and to believe that God is ever working in d through us to accomplish His wise and loving rposes; but we must also learn to recognize that

God works in and through our neighbor, even though our neighbor may appear to be rather un-Godlike in his outlook and activities!

Just here however we should recognize that—just as in the case of ourselves—it is not the personal "you" toward which we are directing our thoughts. We are here seeking to see the Christ in our neighbor, his true self; and as we learn to recognize this true self, it will surely come forth into manifestation. Moreover as we send forth the thought "I believe in God in my neighbor" or "I believe in you" there will come back that reciprocating confidence, and our neighbor will believe in us!

So let us amplify our belief in this way. While the two words "I believe" have within them tremendous miracle-working power, we give them definite direction, and they become active in our life and affairs, as we learn to say with deep conviction "I believe in God." "I believe in God in myself." "I believe also in God in my neighbor."

Possibly at this point someone may ask: "But is not all this just a fine-spun theory or will it really work? Does this speaking the word actually bring about miracles, or whatever may be needed to bring the desired good into manifestation?"

To such a question the writer can only answer: Try it and see! Speaking personally, I have found that all this actually works. The moment I really start believing—believing in God, believing in God within me, and believing also in God in my neighbor—something starts happening! It is our nonbelief that holds back our good. In the old days we used to say that "seeing is believing," but now we reverse

the order and say instead that "believing is seeing"! And it actually is so! The moment we start putting our faith to work through the utterance of those energizing words "I believe," the barriers are broken down, mountains disappear, and our good comes forth into manifestation.

If therefore there is some good you are seeking and if you will make the necessary effort along the lines indicated, your life will surely be strengthened, enriched, enlarged, and truly made whole. It will then not be too much to expect what you have heretofore regarded as the impossible! Moreover you will soon find yourself wonderfully empowered to help others. We know of course that all good comes from God; but it is a great and glorious experience to realize that we are chosen channels for His blessings!

And how does all this come about? It comes about because we look to God in prayer and exercise our faith by having the courage to declare, "I believe. I believe!"

These two words have certainly worked miracles for others. They will also work miracles for you!

"I believe!"

Join in this prayer for world peace:

Let liberty, justice, righteousness, and peace be established throughout the world, in the name of Jesus Christ.

Love Is the Rhythm of the Universe

LEON KNAPP

ALTHOUGH JOHNNY COOPER lived only fifty feet from the tracks of the Chespeake and Ohio Railroad, his sleep was never disturbed by the passing of trains, for the rhythm of the wheels, as Johnny said, "kinda sings a song that goes clickety-click and puts a fellow to sleep." One night recently Johnny was awakened with a start. There was a strange "beat" in the song of the wheels of a passing freight train. Johnny jumped out of bed and looked out of the window at the slow-moving freight. He saw nothing unusual but was so sure something was wrong that he awakened his father. Dad and Johnny went out into the black night with their flashlight and discovered a broken rail. The fast streamline from Chicago was due in a matter of minutes. Something had to be done quickly. Telephones buzzed and a probable derailment disaster was averted.

What Johnny "heard" was "broken" rhythm and whenever rhythm fails where there should b rhythm, it is a warning of danger. Rhythm, of course is measured motion. Rhythm is orderly. Rhythm implies completion and wholeness.

Since I was ten years old "rhythm" has been m absorbing interest. After completing high school entered the field of music as a teacher and player rhythm instruments, and I was known to the pr fession as a percussionist. As I look back over fo years of playing for most of the stars of stage a

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screen, I am aware that my greatest experience was the realization that as rhythm is the greatest thing in music so love is the greatest thing in the universe, a realization that I formulated to myself in the words "Love is the rhythm of the universe."

This great truth I learned from a bounding drumstick. The roll of the drum is only the effect of the motion of the drumstick to and from the drumhead. Reaction equals action. Rhythm implies a complete cycle of the inflow and outflow of love.

This realization changed my life; for I know now that all lack of health, happiness, and supply is the result of our failure to return God's love. Selfishness is the blocking of the flow of God's love. Everywhere we go, we hear the familiar cry of ingratitude: "I am not appreciated." "After all I have done for him ingratitude is my reward." Our trouble here lies in the fact that we have put the cart before the horse. When we do a good deed, we are completing the rhythmic cycle, for we are only returning the goodness that originated with God. God is All-Good. We are the recipients of God's goodness, and if we do not let it flow from us to all creation, it is we who are ingrateful. We have broken God's rhythm, for God cannot do anything for us, except as He works through us. We are the channels, and love, like water, must flow to purify itself. The greatest sin of all is the sin of omission, the sin of withholding God's love. Resentment is the dam where the stagnant waters of selfishness breed disease and corruption.

To expect gratitude for our good deeds is to do good for a price. Gratitude, like love, cannot be

bought and sold. It is spontaneous. It grows from the seed of God's love and knows only how to grow. All nature gives evidence of this great device for perpetuating God's goodness. The flower in the seed, the seed in the flower. God loves us. To know wholeness, we must pass this love on to all of God's creation, which is to return it to God.

You, dear reader, can prove this law of rhythm. I am sure you will admit that you experienced your most complete happiness when you were in love, when you gave your love to your work, to your loved one; for only then were you in step with the rhythm of God's world. Just to be loved is stagnation. Only by letting love flow back can you experience the abundant life, for it is reciprocal love that makes the world go round. If you are lacking in health, let God's love flow through you. This is health or wholeness. If happiness is your problem, let your love flow for happiness is the consciousness that your debt to God is balanced by your gratitude. Love is the only coin God knows. You can't pay your debt to God with any other coin. If supply is your problem, know that all good things have already been deposited in the bank of God to your credit. Your love is the check that will release all things needed.

In my work with the world's great dancers, my responsibility was to keep the rhythm flowing. An interruption of the beat would ruin the performance. Teaching rhythm has taught me many things, one being that when I really give loving service to a pupil, the pupil always teaches me in exact proportion. Whenever I am able to lose myself completely in my work, I receive direct from the divine store

house knowledge that I have never heard of before, and in every instance this knowledge is more valuable than any I have ever received from any other source. A pupil is a challenge to me to use what I know. I assure my pupils that with their desire, my experience, and co-operation with God we cannot fail. They then feel the bond of friendship that removes their fear, and until this is done there is no progress. Many talented musicians are failures as teachers because they attempt to sell their art and look upon the pupil as a prospective customer. The pupil does not learn by buying but by receiving a rhythmic response that might be called inspiration.

All the world and everything in it is subject to the law of rhythm. The orchestral musician is trained to let his melody flow to the rhythm of the director's baton. The first musical instruments known to man were tom-toms on which the natives beat out rhythmic messages to neighboring tribes and which furnished music for all their dancing ritual.

God our Father stands on the podium of the universe. The rhythm of His baton is love. If we follow Him, the sweet melody of love flows from us. No matter what your lack may be, try being loving in return for what you receive. Everything begins where you are. Love unlocks the doors of the divine storehouse, for when your heart swells with love, God's rhythmic cycle of giving and receiving is completed in your life.

Now abideth faith, hope, love, these three; and the greatest of these is love.—PAUL

The Power of the Promises

ZELIA M. WALTERS

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THE PROMISE of a trusted authority has power. Consider some common examples. A young man starts in business, relying on the promise of his father to come to his aid if emergencies arise. He could not start otherwise, for his capital and influence are limited. But if there is some unexpected need and the business proves sound, Father will help him. Of course the son has given a promise too, whether expressed in actual words or implied in his character and conduct. He has looked into this business, weighed all the factors favorable and unfavorable, and he believes he can succeed. He will give his best efforts to that end. But the father does not offer financial backing to the careless son who impulsively starts a venture that is obviously unsound.

A store in town offers some great bargains in things needed for the household. The bargains are almost too good to be true. But the firm is an old, a trusted one. The men in it are of known integrity. The store in the past has always kept its promises. So the housewives of the town turn out next day and fill the store. The bargains are there. But the persons who are taking advantage of the bargains make an implied promise too. They have brought money in their purses to cover the price of the things they are taking away.

I do not mean to say that we do things to earn

the favor of God. That is an error thought as old as any religion. The ancient pagan sacrificed his dearest things to his god altar, even his child if he thought the god required it before he would show his favor. Hermits of old lived in torment and squalor. Savages gash themselves with knives. The Hebrew race emerging from pagan environment still thought of the Eternal as a God who must be placated, won over by subservience and deeds that were pleasing to His changing will.

Then came Jesus to show mankind what God really is. He taught that God is love, that He is not jealous and vengeful and changeable. The truth He repeated again and again. With almost His last breath Jesus asked forgiveness for those who tortured Him.

As the new churches were beginning Paul saw the old error cropping up even in the midst of Christian teaching. He was moved to speak vigorously about it. "By grace have ye been saved through faith; and that not of yourselves, *it is* the gift of God." Here is a complete and definite repudiation of the hoary belief. We do not earn salvation, eternal life, God's love, God's favor or gifts. They have already been given. We need to open the way to receive them. A life of good deeds in happy service does not earn the grace of God; it is a result of that grace. Think back to the real meaning of grace; it is the bestowing of unearned, undeserved favors. So while considering the promise we should keep clearly in mind that God's grace is already bestowed. Indeed the promises themselves are a special grace, which lifts life from the clutches of despair and evil.

The Christian, whether a youth or one newly converted to the Way, is starting out on the business of life. Christ is the pattern and the teacher. What does He teach? What does He show forth in His life? Let us take up the Book that records His brief revolutionary lessons. Even a child can understand His directions and the example of His life. One does not read far before coming on the promises. They shine like beacon lights where the road is hard to travel. They are so wonderful. Dare we claim them?

Then the questions of the seeking Christian demand an answer. Are the promises true? What preparation must the seeker make in order to claim them?

Jesus did not leave us in confusion. He answered both questions in His teaching and His life. Let us consider some of the promises that stand out.

Matthew gives the Sermon on the Mount as Jesus' first public teaching. There are many promises in it. The one often quoted is "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Fearfully (not in faith) the new seeker offers his prayer for what he needs sorely. He watches the silent heavens. Has he really come upon a talisman, a sort of magic stone that will turn all to gold and bring his wish into instant reality? But his prayer has no answer. Then he will either put aside the whole matter of promises as infantile credulity, or seeing that others do have prayers answered, he will try to find out more about it.

Has he read all of the Sermon on the Mount? Has he considered its perfect pattern? It begins by telling who are the blessed, the ones who receive God's grace, thus setting before the crowd the idea

of conduct. The sermon then goes on to tell how to reach that ideal. The promises are a sequence. They belong to the seeker who has started on the Way, not to the careless crowd that heard and turned away, saying, "The old law of Moses is good enough for me." No, the old ways are not good enough. This is revolutionary teaching. Christ is pointing out a new way. He is the Way. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Here it is, a direction and a promise, to be repeated in "Ask, and ye shall receive." Why, we shouldn't even need to ask if we had followed the direction.

Our Father is ready to give us more than we ask if we seek His kingdom first. How many who claim the name of Christian dare do that? Oh, yes, we pray for the kingdom, and do something for it. But with one hand we hold onto our own desires and give them our first thought and effort. The kingdom comes after we get what we want. On the one hand we see the Christian who puts the kingdom of God last, on the other the little band of heroes and saints that put it first. Which life gets the fulfillment of all good? Which can ask and receive, which open the door to all God's bounties? Which has power and assurance and peace? If we looked about us with seeing eyes all this evidence would so strengthen our faith that we too should have assurance, knowing that all things would be added if we would seek the kingdom first.

Seeking the kingdom is not a vague or abstruse proceeding. It was not designed for deep philosophical minds but for the little children in the Way. Do

as Jesus did; think, speak, act as He did. It is not presumptuous to say that we think as Jesus did. That is one of our privileges. "Have this mind in you, which was also in Christ Jesus," Paul exhorted the new Christians. He did not say a mind *like* that of Christ but "this mind." And we need not strive and agonize for that mind; we simply let it come in.

"But," says some earnest soul, "I try never to do a wrong thing, yet things seem no better for me. I am not well, I am poor, I am turned back from everything I attempt."

Jesus might be saying to that one as He said to men of His earthly days, "Having eyes, see ye not?" Pray for seeing eyes and hearing ears. All of Jesus' life and teaching tells us over and over that refraining from evil is not enough. The priest and Levite who passed the wounded traveler did not beat him or revile him. They did not do anything. Perhaps they had to hurry; there were matters of law awaiting their attention in Jericho. Their consciences may have been quite clear that night. But the Samaritan did something that cost him time and money; and Jesus said at the end of this lesson, "Go, and do thou likewise." It was not a negative religion that He taught but a positive one. He did not trouble to urge us not to cheat our neighbor, but He did urge us to love our neighbor as ourselves. That left no need to forbid cheating.

This is a positive religion, and its promise is bound up in it. Do this, it says, and good must follow.

A story comes to us from an old chronicle dating back to the thirteenth century about a literal inter-

pretation of the promises. The Norberting brothers were greatly distressed by the suffering of the poor about them. A bitterly cold winter followed a summer of crop failure, and there was famine throughout the land. The brothers distributed food daily at their doors. One afternoon the crowd of hungry people was greater than usual. The brothers gave until the food was gone. Then they went into the house and took the food from the stores for their own daily needs. When all the hungry had been fed the brothers were ready for their own supper. But though the table was set there was no food at all left in the storeroom. They sat down at the table and gave God thanks. Then there was a knocking at the door, and when they opened it a neighboring nobleman stood there offering them an abundance of food.

"Give"—that is our part—"and it shall be given unto you; good measure"—that is God's part. Here in briefest form is a contractual promise. God's children have their part to perform before the already bestowed blessing comes into visible life.

The discourse of Jesus in the upper chamber during the Last Supper is a series of repeated promises plus the explanations and illustrations that should make them plain. But too often we read carelessly and come out grasping at the promises and forgetting that we must make preparation to receive them. The culmination of the promises is the all-inclusive one "If ye shall ask anything in my name, that will I do." We just cannot believe it; that is too sweeping a promise. If it were true there would be no life of lack and frustration! But look

again at the setting of the promise, at what goes before and what after. "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father." "If ye love me, ye will keep my commandments." The promise is set between these two verses. Now it is neither too great nor incomprehensible. If we believe, believe so fully that we receive the Christ mind into ourselves, if we keep the commandments of His life and teaching the promise is ours. But another doubt comes. Does it mean us, today? He said that to the apostles trained by Him to carry on his work. Maybe they could do the things He had done and ask whatever they would and receive it. But does it mean us?

Perhaps that thought came to Jesus. He already knew that the men who came after would find courage, power, and peace in this discourse. Would they doubt, thinking that He meant the promises only for the ones who first heard them? In His closing prayer He brought us all into the circle of the promises: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us." We are not left out. To the farthest century that the earth may endure all generations have the promises and the prayers of Jesus.

"I am the vine, ye are the branches," Jesus said. The branch must abide in the vine to live. The same fluid of life flows through them all. United with the vine, the branches bear fruit; cut off from it, they are just dry sticks. When Jesus had explained the

significance of this figure to His listeners He repeated the promise: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." Here it is again, the all-inclusive promise. We love to repeat it half hoping, but alas! half doubting too. "Ask whatsoever ye will, and it shall be done"! But that is for those who are abiding in the vine, with its life flowing through them. God's grace is there waiting. Can we receive it?

Then Jesus goes on to more than a promise. It is as if He were assuring us that the gifts are ready, waiting, and we must go on and take them.

"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full." We are not only privileged to ask; we are commanded to do it. Why? Because if we are going to demonstrate the Christ life to the world, thus bringing in God's kingdom on earth, we must be using the Christlike qualities of power, love, discipline, peace. Be sure of this, the life that does not show forth the works of Christ in simple daily living is not united with Him, no matter how much it may claim the name of organization, church, or creed. "By their fruits ye shall know them."

"Whatsoever ye pray and ask for"!—the spirit of the promise goes down to the heart's deep desire. What is the real petition of the heart? In the silence before God let us ask ourselves this question. Is it for some need or wish for me alone, me, separating myself from the brotherhood of man? Alas if it is! For I never stand alone. My life is bound up with all lives, those of saints and sinners, of Dives and Laza-

rus. My good helps them; my evil, if such I choose, hurts them. I must realize this relationship, and carry it into my prayers. Until I learn to say "we" in prayer I have not learned its power. I cannot pray in perfunctory words, "God bless the poor, the sick, the hungry, the wandering," and then turn away and go quickly about gratifying my own wants. It is no prayer unless thoughts, actions, the whole life is bound up in it.

Surely we pray for our own needs, health, creative work, harmony in our sphere, the abundant life. We pray too especially for our family, for those whom God has given us out of all the world for our own special care. But when we have put the kingdom first of all, we have not ruled out these prayers; we have lifted them to a higher level.

"For your heavenly Father knoweth that ye have need of all these things."

How to Write, Telephone, or Telegraph to Unity

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Unity School of Christianity
Lee's Summit, Missouri
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The Invincible Is on Our Side

SHELDON SHEPARD

"NOW FOR THE first time, I feel that I've got something under my feet," shouted a student as he came through my office door one morning. And I saw something I had been waiting for—the light of certain victory on his face. Then, he told me that he had been struggling along with his studies more or less doggedly and hopelessly, principally because he felt that there was nothing else to do. Though he felt that this path might lead nowhere, he kept on it because he knew no other that yield even a slight suggestion of reaching a goal. But now the realization had come to him that he had a chance because he grasped the idea that something at the heart of everything was working with him. He reported that he had won out over the threatening power of appearances for he had a confidence in something unseen. He knew that in the hidden realm of deepest cause the basic creative force in existence was working on his side.

While there was no change in his circumstances as yet, he had attained that deep understanding which now brought him courage and contentment in his far-reaching purposes and constant growth. They would, I knew, also bring him additional triumph in the transformation of conditions.

The highest joy in effort comes from the realization that we work with the ultimate creative force. No one objects to any struggle if he knows the uni-

verse co-operates with him. We can stand any strain, meet any foe, carry any load, sail through any cloud, emerge valiantly from any experience if we know the Invincible is on our side. "If God *is* for us, who *is* against us?"

This high human experience is one of the results we gather from the significant revelation of that creativeness which was "in the beginning." That which was in the beginning is the source, the cause, the keeper of everything. With all its inquiring imagination the scientific investigation of man possesses no telescope to peer beyond that wall—"in the beginning." Science, religion, philosophy, and common sense meet on a common ground "in the beginning." Traveling by various routes to trace the history of things, they all converge at the same gate. They stand there together peering into the unknown and all alike must say, "in the beginning."

Here every human thought is staggered by indescribable immensity and power. All face the inescapable necessity of assuming, postulating, or discovering "something" that has in it the potentialities of everything that has been and is, of all that will be as the dream of that "beginning" unfolds to the future. The human mind has been given the mysterious mission to search out the beginning of things. From the child's curious "Why?" to the sage's explanation of the meaning of life, everyone wants to know what started it all and for what objective the vast mysterious adventure was undertaken. For only in the launching of this earthly adventure and a knowledge of the source can one attain a satisfying conclusion on the values for which

he should spend his precious thought and time. So native is this venture to the human spirit that there is healing and strength and wisdom in contemplation of that which was "in the beginning."

It is also an exercise for renewing one's own springs of life. Such thought stretches the mind, ennobles the heart and provides its native atmosphere for the soul.

"Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God."

What steadiness breathes its calm spirit into one as he contemplates such everlasting majesty! In the beginning God. In the beginning Spirit. In the beginning the Word, the creative contemplation of Spirit. There is no other ultimate, first cause. All other trails dwindle into nothingness and disappear as we follow them in desperate determination to know. Before there was a blazing sun or whirling galaxy; before the earth took form or life was anywhere; before there was anything the scientist could measure or gaze upon there was the Unseen with the desire and power and wisdom to produce it all. Whatever shall be in the future, whatever glorious fruition comes to mankind's noblest dreams, it was all there in potentiality "in the beginning."

Inspiration and creative action come from contemplation of God as first cause—in the beginning. Our life is linked to the universal and divine cause. Without relationship to it there is no meaning. The wisdom and power that made everything designed a place for each of us. We are in the moving stream of its eternal purpose. In our haste and the pressure

of circumstances, we remember the timeless of which we are a part and its patience rewards us. As out of nothing material it made all circumstances, so out of that which now is manifest it can make what we desire.

As in the very beginning, so now spiritual creation is independent of material conditions. Appearances are never the key to the results of faith. "Believe that ye receive" precedes the having. Possibilities are not limited to apparent probabilities. That which in the beginning—before there was any material at all—could produce all phenomena can now produce a new set according to spiritual pattern. And we mould the spiritual pattern for our destinies. As Spirit was not in the beginning restricted by the fact that there was nothing it is not bound now because things are as they are. Always the Creator is unbound by the apparent limitations of time and form. The "word" and the law by which everything was made still operate. To understand the Spirit that was "in the beginning" is to be aware of the presence that now sustains existence and is available to us for its full expression as we fit our thought patterns into the spiritual plan.

The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech.
And night unto night showeth knowledge.

—PSALMS

Do We Limit God?

ELIZABETH SAND TURNER

IF WE ARE HONEST with ourselves, many of us will have to answer in the affirmative the question, "Do we limit God?" And we do limit God's expression of good through ourselves. Every Christian stanchly asserts, "With God all things are possible," and we believe this in theory; yet, there are times when it seems that He is unable or unwilling to give the blessings for which we yearn and which seem necessary to wholesome living. To our human sense, there are not enough of them to go around. When we do not get our share of good, whether it is health, abundance, joy, or peace, we are apt to think of these as running short, and a doubt arises in our mind as to whether God can or will continue to provide for us. Thus we limit Him, and the more we recognize and have faith in lack, the more lack we manifest.

Is there a substantial basis for faith in the intent and power of the Almighty to bestow blessings upon mankind? An answer in spiritual terms is found in the Bible in the innumerable promises of God. For example, in the 34th Psalm we read:

"They that seek Jehovah shall not want any good thing."

This is one of the great blanket promises that covers every need of man. "Any good thing" is guaranteed to those who "seek Jehovah." The promises of God invariably require some action on

our part as a prerequisite to their fulfillment, and in this case the stipulation is that we search for Him. Can we honestly say we are seeking, or are we giving our time and attention to the various limitations that are manifest? Are we endeavoring to find out more about His law so that we may obey it? To do so requires the study of spiritual principle. Our mind has been so filled with facts concerning affairs of the world that we find it difficult to apply ourself to the study of God's law. Yet, we live in a world governed by His law, and only in obedience to this law do we enjoy its protection. Are we seeking to feel more of His peace, or are we resistant and rebellious over conditions? Harmony in the outer is impossible without a sense of inner peace. Jesus said, "Seek, and ye shall find." Truth is within ourself in our own Christ nature, but only to the extent that we are diligent in our search can it be revealed to us.

What "good thing" do you want at this particular moment? The Truth student believes that God wishes us to have wholeness of mind, body, and affairs, so if there is a lack of peace or health or substance, we should ask Him to fill the lack and then wait in faith. We should see in Him the fulfillment of every need. Even those who are seeking Him in all sincerity and should claim His promise often stand in their own light by trying to determine how a blessing should come. We say to ourself, "I want and need this, but I do not see how it can be mine."

Though we may be thankful for many things, we are prone to let human reason instill doubt as regards some additional good. However, we need

not condemn ourself for this state of mind. Doubt overcame, momentarily, one of the greatest of men, Moses. When he was leading the Children of Israel through the wilderness, on one occasion they demanded flesh to eat. They were weary of the manna that God furnished day after day. Moses prayed, and the Lord told him that He would send quail for meat. This was hard for Moses to believe, for they were in the desert. Where would the quail come from, and even if it did surely there would not be enough for the multitude of people! "And Jehovah said unto Moses, Is Jehovah's hand waxed short? now shalt thou see whether my word shall come to pass." This is the divine rebuke that comes when we ask of our Father and then doubt His ability to provide. Of course, the Lord's hand never waxes short! "Behold, I am Jehovah, the God of all flesh: is there anything too hard for me?" We do not need to know how a thing may come to pass. When we are receptive to the spiritual life within it moves to produce the blessing. Our part is to remain steadfast and believe: it is God's part to give. "I will work, and who can hinder it?" We are learning now how to let our Father work in and through us, and even as we seek Him, that "good thing" we so earnestly desire is on its way to us.

Jesus likewise substantiates the truth that it is God's desire to give without stint.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

The "kingdom" is the sum total of good. Here the requirement for us is faith. We are not to fear but rather to be established in the confidence that

whatever we need is ours from Him. It is fear that limits the manifestation of good, and knowing this, Jesus admonished, "Fear not." Daily prayer builds faith in God. We have plenty of faith, but often it is wrongly directed, that is, we have faith in lack. Through prayer, which is the association of the conscious mind with the superconsciousness or God-Mind within, we become acquainted, as it were, with the spiritual realm. Gradually our judgment is divorced from the appearance and fixed on spiritual reality. When Jesus said to His apostles, "Be of good cheer; I have overcome the world," He was surrounded by what seemed a veritable mass of ruins. His enemies were gaining the upper hand, and the Crucifixion was near. It did not seem as if He were the overcomer but the overcome. But Jesus believed what had been revealed to Him in hours of communion with His heavenly Father. He believed in the Resurrection, in the power of God to conquer the most difficult human problem. Confidence in Him, whispered to us in times of prayer, gradually supersedes the anxiety that runs rife in the mind functioning in the human consciousness.

The Truth student uses the affirmative prayer to a large extent. An affirmation is a declaration of what is true from a spiritual standpoint. All affirmations have three fundamental concepts: first, God is supreme; second, man is His son, created by Him and sustained by Him; third, because of his sonship, man has access to all that God is. Unity uses this type of prayer because most people need a more positive attitude toward God. An affirmation helps to "strengthen . . . the weak hands, and confirm the

feeble knees." If you are concerned and anxious regarding some situation in your life that appears big enough to overcome you, be still for a moment and affirm, *"I am poised and centered in the Christ mind and nothing can disturb the calm peace of my soul."* This prayer will work wonders for you. You are calling on the limitless power of God to maintain peace in your heart and mind, which is their natural state. In prayer the consciousness is exposed to Spirit. The barriers of self are dissolved, and the dynamic ideas of Divine Mind flood the consciousness. This stimulates faith, and "according to your faith be it done unto you." When fear is erased and there is the stanch faith that "it is your Father's good pleasure" to give of His kingdom, we can and do receive.

Paul made a beautiful and wonderful declaration as regards God's intent toward man:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Here the requirement for receiving of the Father's good, which He has already prepared for us, is that we "love him." How do we love God? He is not a person toward whom we can entertain human affection. We love God to the extent that we revere Him and are loyal to what He is. If we are devoted to honesty, justice, mercy, peace, service, good will, or any of the qualities attributable to the Almighty, we are proving our devotion to Him. Our entertaining beliefs and emotions that are the opposite of God is proof of our lack of love for Him, and that is true no matter how religious we may seem outwardly. Whatever we love, we serve willingly, whether it

is our heavenly Father, a person, or a cause. Often we are tempted to be harsh in our judgment of people and to condemn them, but if we love God we will let His justice hold sway in our heart. When we permit His peace to enter our heart, it dispels the human inclination to be at war with ourself or our neighbors. To the extent that we are willing to put self aside and allow Christ to rule in us, to that extent do we love Him.

To love God is to hold to Him as the one reality and to fasten our eyes in the direction of spiritual values. We walk in whatever direction we look. When we look back and down we meet ugly, discordant conditions; when we look forward and up we see the glories of His world. Lot looked toward Sodom and Gomorrah and encountered a great deal of trouble, for these cities represent the sense plane of consciousness, which eventually destroys itself by its own greed and indulgence. Daniel looked toward Jerusalem three times a day and prayed, and in his hour of trial he was protected by the invisible Presence. Whatever we give our attention to we learn to love, to believe in, to depend on. If we would have the things that God has prepared for us, we must maintain a devotion to Him that is steadfast and enduring.

Ours is a wonderful destiny: to live a life of service to God and man, to look up and see the beauties of the celestial realm, to function in a body that expresses the health and strength of the Lord, to use the abundance He so bountifully supplies. We can begin the fulfillment of that destiny any time we choose, for ours is the right to think God's

thoughts after Him. We can form in the manifest realm all that partakes of the wholeness characteristic of the spiritual universe created by the Lord. "And God saw everything that he had made, and, behold, it was very good." As we learn to harmonize our life with Him and let His will be done in us, we can look on the world of our own making and say with reverent thanksgiving, "It is very good."

WORSHIP

How good to hear the church bell ring
From out its tall, white steeple:
A clear, sweet call to worship, and
A blessing to all people!

How good to see the door swing wide
In every kind of weather
So rich and poor may enter in
To praise the Lord together!

But finer still it seems to me
That God has set apart
The secret sanctuary of
A temple in each heart:

Thus every man who enters, by
The humble door of prayer,
The holy place of his own heart
May find God waiting there.

—*Nina Stiles*

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: The illuminating power of Truth awakens and quickens my consciousness, and I discern clearly.

Prosperity: Truth has set me free from all fear of insufficiency, and I abound in the wealth of Spirit.

Healing: Truth has set me free from all error thoughts and conditions. I now enter into possession of my divine inheritance of health.

EDITOR'S NOTE—Do you have that earnest desire to meet your God in silent prayer—to use the most sacred illuminating, prospering, and healing powers of the Holy Spirit? Then follow diligently the step-by-step instructions given on the three pages that follow.

Every day and every day be faithful to the silence hour. Nothing is of more importance than to write the message of these lessons in your heart and engraft the affirmations into the very core of your soul. At the end of thirty days, they will have become so much a part of your consciousness that whenever you call upon them, they will be ready to spring forth and work for you.

Scientific prayer illumines the whole being, and lifts up the mortal mind to the plane of Spirit. On this high plane, Spirit reveals inalterable Truth to the true seeker.

When Truth becomes a self-evolving power within, you indeed are illumined and you build beyond comprehension new states of mind that endure throughout eternity.

Meditate upon God's law; it cannot be broken. Remember that every jot and tittle must come under its mighty power. Divine law is the orderly working out of Truth into expression. By keeping the law of right thought, you work in perfect harmony with Spirit, and thus pave your way into spiritual consciousness.

God's word active in you, is the silent voice that speaks into visibility all the intelligence there is. Keep the word in mind—meditate upon it; go over it again and again in all its different aspects; believe in it as Truth; and above all, obey the law it sets forth.

Call upon Jesus Christ for greater illumination. The growing, vital Truths demonstrated by Him, when realized produce greater Spirit power. They can be felt by anyone who is open to the higher understanding.

It will aid in the unfoldment of divine illumination to daily penetrate deeper into the Holy of Holies, and affirm:

The illuminating power of Truth awakens and quickens my consciousness, and I discern clearly.

God is the substance of our supply and support. There is no lack of substance in infinite Mind. God does not give us material things, but mind substance; not money, but ideas—ideas that set spiritual forces in motion so that things begin to come to us by application of the law.

The influx of spiritual Truth into the mind when cultivated becomes a permanent thing. We tap the universal reservoir of supply by making our consciousness open and receptive through meditation and prayer.

The fear of lack is a race thought. It is easily dissolved when we know that God planned only security and abundance for us. Open your heart to God and know that good and good only flows into soul and body consciousness.

Your thoughts are your workers, and they will do whatever you tell them. Realize, affirm, and absolutely know that your thought substance and the thought substance of the Most High are blended into one perfect whole, and that the very things you are now asking for are being made manifest here and now.

Have faith in the prosperity law. Be faithful and earnest in its daily application, and feel assured of your success. "In all thy ways acknowledge him, and he will direct thy paths."

Realizing perfect oneness with Spirit, affirm this prayer:

Truth has set me free from all fear of insufficiency, and I abound in the wealth of Spirit.

Prayer is a simple asking for and affirmation of that which we know is waiting for us at the hands of the Father. Truth reveals that the verities of Being are eternal. They have always existed. As our consciousness expands, we touch these everlasting Truths. What seems new is but the unveiling of that which forever has been.

Realize that the living word endures throughout eternity. A small, but genuine thought of Truth prayerfully meditated upon, increases to a degree impossible of measurement by comparison with its first concept. As the body grows by that on which it feeds, so does the mind grow into the image of its own thoughts. The ideal held before the mind, and the desire toward that ideal determine the rate of growth and expansion of the mind in the realm of Truth.

Know that life is a continuous stream flowing from the highest to the lowest. Cling fast to your highest concept of what is true of God if you would achieve perfect health. Permanent healing is accomplished when you declare in the name of Jesus Christ that the mental cause is erased and you contact the spiritual ethers where the great I AM abides. Here make perfect union with the divine life idea, and reverently open soul and body to the inflow of spiritual healing rays.

Every day for the month, affirm this prayer:

Truth has set me free from all error thoughts and conditions. I now enter into possession of my divine inheritance of health.

The Unmistakable Trail

A true story of an incident in pioneer Oklahoma, as told to

LUCY WATSON

OUR COVERED WAGON was far from home as the sun was sinking into the brown prairie. The tired team walked slower and slower, until we were hardly moving. The road was little more than a trail, and the tracks were growing faint. We had not seen a sod house or even a dugout all day long—nothing but an occasional clump of brush or a few scraggly cattle.

We had camped out the past two nights on our way home from buying supplies for the winter. Will had gone out of the way to see about marketing our cattle, else we would have been home long ago. Now we were lost!

The baby in my lap whimpered, and I glanced anxiously at Will. In the gloom I could see how his jaw was set, set with determination to find shelter and food for me and the baby and for the horses. I relaxed, because his face told me that somehow he would find a way.

I tucked my shawl closer about my tiny daughter, and she slept. When I looked at my husband again, his chin was lifted and his eyes were half-closed against the setting sun. He was praying, I knew. I prayed too as our wagon jerked along from rut to rut. I thanked God for the ruts, for ruts are made by wagons, and wagons meant that people were living somewhere along this path.

The silence was broken by Will's deep voice.

"Sarah, do you see that dark blob over there on that gentle rise? It's a strange thing, but the last rays of the sun seem to be picking it out."

"It's probably some old range cow, grazing as long as daylight holds out," I sighed.

"It may be a sod house."

"It may be," I agreed.

My spirits rose as I searched through the dusk in the direction Will pointed. I wanted it to be a house so much that it almost did look like one to me. Then darkness covered the prairie. The stars began to twinkle in the evening sky, and I realized how cold, tired, and hungry we all were. The horses kept plodding ahead as if by instinct.

"Shouldn't we be making camp soon?" I queried Will. I had given up hope of finding shelter in some nearby sod hut.

"We're getting closer," encouraged Will, peering ahead.

"If it were a house," I reasoned, "it would be lit up."

"Maybe,"returned Will. "Maybe not."

Perhaps Will was right. I remembered the many times we had been low on candles and kerosene and had to conserve in our own dugout.

Suddenly the horses broke into a trot. Through the starlit night a sod house loomed close by. Reining up in front of the house, Will shouted, "Anybody home?"

The door was flung open. Framed in flickering candlelight was a small boy. He saw us and shouted, "Granny, they're here, they're here!"

"You see, Sarah. We're expected!" said Will in his dry way. The horses nickered impatiently. Will jumped down from the driver's seat and walked into the house. In a few seconds lamplight glowed from the door, and Will returned to lift me and the baby down from the high wagon box and help us into the house.

"An old grandmother and four little children are in there," he whispered. "Her son's been gone several days. She sprained her back the first day and has been helpless ever since. There's food, but no one to cook it. Wood, but nobody to make a fire. Let's hustle. You go in and start things while I feed the horses and bed them down."

I looked about the one-room house. In a bed in one corner lay an elderly woman. I introduced myself, and she spoke a few words in a rather weak voice. Quickly I started a fire in the black iron cookstove. Soon the room was warm. I warmed bricks and placed them at the sick woman's feet, and then made her a cup of tea. Her eyes followed me appreciatively about the room.

"I lit that candle myself," she said, "but I didn't dare to have the children light a fire or a lamp. They're so small. We were all getting cold."

I tucked her in and gave her a warm smile. Then I hurried about making supper. I baked biscuits, fried bacon, and found plenty of sorghum in the cupboard. Our own supplies added apples and candy. When the food was prepared, I took the grandmother a plate of hot food, and then the rest of us sat down to the table and ate heartily.

"I knew you'd come," the woman glowed. "I

lay here and prayed that God would send help. And such wonderful help he did send! God always answers our prayers so bountifully."

"I prayed too," said the little boy fervently. "I knew you were coming and I was there to open the door!"

"The faith of a child!" breathed his grandmother. "He never doubted."

The three smaller youngsters were nodding when I rescued them from the table and put them to bed. The woman said her back felt much better and soon fell off into sound slumber. Will and the oldest boy went out to the shelter to see if the horses were bedded down all right. In a few minutes they were back, and the peacefulness was so great that it seemed to fill the sod house to overflowing.

Two days passed. We had decided to stay on at the sod house until the son returned with his supplies. Also it gave us and the team a chance to rest. On the third morning, the son came back with provisions and a woman relative to care for the motherless children and help the grandmother. Again and again he thanked us for our friendly help, and we were deeply touched by his gratitude.

"Mother tells me that you came in answer to her prayers. Surely it was no accident that you took the path leading up to our house. The trail is seldom traveled except by a few traders and Indians, and the path branching off to my place is so overgrown with grass that I know only God could see it."

"Yet it was there for me to see and for my horses to follow," observed Will. "I knew I was being guided by Him. As for help, we needed it al-

most as much as the people in this little house."

So it was a two-way blessing: God answered the prayers of two families with mutual aid. The trail God showed us was unmistakable.

"I Will Lift up Mine Eyes"

Up through a path in the wildwood,
  Past sentinels of old trees
That keep the singing silence,
  God moves on the evening breeze.
On through the deepening shadows,
  Atremble with vesper trills,
I come to the end of the wildwood
  And lift mine eyes to the hills;
And there above the shadows,
  Transformed in a golden light,
Stands a holy city
  Guarding the portals of night.
And my soul wings high to the hilltop
  Though my tired feet lag behind,
And my soul sings high on the hilltop
  In the glory of love that I find.

—*Maida Leah Benstead*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, July 1, 1951

UNITY SUBJECT—*What Is Man?*

INTERNATIONAL SUBJECT—*The Worth of the Individual.*—Matt. 8:1-4; 18:1-6, 12-14.

1. And when he was come down from the mountain, great multitudes followed him.
2. And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.
3. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed.
4. And Jesus saith unto him, See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

1. In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?
2. And he called to him a little child, and set him in the midst of them,
3. And said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.
4. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

5. And whoso shall receive one such little child in my name receiveth me:

6. But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea.

12. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

14. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

GOLDEN TEXT—

For thou hast made him but little lower than God,
And crownest him with glory and honor.

—Psalms 8:5.

SILENT PRAYER—*I can be and I shall be what I will myself to be.*

The leper said to Jesus, "Lord, if thou wilt, thou canst make me clean"; and the Master replied, "I will; be thou made clean." The truth is as simple as this: Whatever we will ourself to be, that we can be. We will ourself into more abundant life, wisdom, peace, freedom, and faith by thinking these attributes and seeking to express them more perfectly. "If thou wilt, thou canst." Be whatever you wish yourself to be or become whatever you will.

The chief characteristic of the child that is allowed to grow up in a wholesome, unsophisticated atmosphere is unquestioning acceptance of the authority of his parents and older people. The child

believes that all wisdom and knowledge reside in the grownup, to whom he goes for the answers to his questions, the solutions to his problems. One of the chief reasons for the child's desire to be as tall as his father is so that he may know all the things his father knows and be as great and as good as he is.

The idealization of parent by the child is a replica of the Christian's thought of God. The man or woman whose faith in the supremacy of spiritual things is unquestioning and who bases his life on the foundation of what is right and good in the unseen but real world of intuitive truth is the greatest in the kingdom. He who trusts most deeply and fully in the Father is the best son of the Father.

According to Jesus, unless we become as little children, we shall not enter into the kingdom of heaven. This may seem a harsh saying, but, like many other sayings of the Master, it conceals a deep truth. In the uncovering of this truth, we find abundant material with which to build ourselves into mature citizens of the kingdom.

The unspoiled child mind is idealistic. The unspoiled child expects only happy experiences and and good things to come into his life. Worry and dread are foreign to his nature, and his trust is unmixed with fear and anxiety.

We can live in the world and retain idealism like that of a child by centering our mind and thought on the unseen world of Truth and righteousness, which interpenetrates all life and in which "we live, and move, and have our being." Regardless of the disillusionments that have come to us, we may rest our whole faith in the foundation of

God, which stands secure at all times. To this power we can appeal for light on our problems and not be disappointed. Toward this infinite wisdom we can direct our questions and receive unfailing response.

As he grows up, each child should come to see that what he pictured in his childhood fancy as the work of fairies is, in reality, God in action—the Spirit of goodness at the heart of life. He should know also that as his desire to incorporate this good into his life takes form in his mind and he learns to co-ordinate his motives and his understanding, he directs the Spirit of goodness to follow the channel marked out by his attention. The universal energy springing out of infinite good is subject to our control by reason of our God-directed thought—this is Truth.

We can regain lost idealism and put it on a lasting foundation. The old question of the futility of all effort to attain the ideal can be settled, finally, by looking not for all the lost sheep of the world but for our own lost sheep (the power to idealize life). This power has wandered from the fold of our substance, and we need this one lost virtue of practical idealism to complete our flock of good motives, right actions, and honest endeavors.

Faith and high expectation cannot slip out of life without taking with them the assurance that good will is the indestructible foundation of our well-being. "It is not the will of your Father who is in heaven, that one of these little ones should perish." We must gain patience to grow up in the kingdom —not to be the greatest in the kingdom, but to grow up in it is the greatest blessing that can come to one.

QUESTIONS

1. What is the Christian attitude toward God?
2. How can we retain idealism as a permanent state of mind?
3. Can belief in the ideal be regained once it has been lost?
4. To enter the kingdom of heaven, what blessing do we need to set our heart on obtaining?

Lesson 2, July 8, 1951

UNITY SUBJECT—*The Old Paths, the Good Way.*

INTERNATIONAL SUBJECT—*Christian Living in the Family.*—II Tim. 1:3-6; 3:14, 15; Eph. 5:22, 25; 6:1-4.

3. I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day

4. Longing to see thee, remembering thy tears, that I may be filled with joy;

5. Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.

6. For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands.

14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15. And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

22. Wives, *be in subjection* unto your own husbands, as unto the Lord.

25. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it;

1. Children, obey your parents in the Lord: for this is right.
2. Honor thy father and mother (which is the first commandment with promise),
3. That it may be well with thee, and thou mayest live long on the earth.
4. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

GOLDEN TEXT—*Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.*—Eph. 4:32.

SILENT PRAYER—*The word of Truth helps me to adjust myself to all the relations of life.*

The name Timothy means "worshiping God." That Timothy was of mixed parentage—the son of a Greek father and a Jewish mother (a union of intellectual reasoning with the inner spiritual qualities of faith and love)—shows that the intellect is no barrier to the true worship of God. Some of the most devoted believers in God are scientists who have found Truth and firm faith in the spiritual basis of the universe revealed to them in the laboratory or the observatory.

Both faith and reason are important, but Paul stresses faith to Timothy. Without faith, the word of Truth does not reach the inner ear. Paul reminds Timothy of the "unfeigned faith" that was possessed by Timothy's family, beginning with his grandmother. He calls Timothy's attention to this fact almost as if faith were a hereditary faculty. Him-

self "a Pharisee, a son of Pharisees," Paul knew the tenacity of the faith implanted in the mind of the small child. His own childhood faith had been undergirded with cruelty, and a blinding revelation was required to shake his allegiance to this faith. Therefore, he encourages Timothy to make the truth of the Christ known to those who had not received his early advantages.

From childhood, Timothy had been steeped in the teachings of the sacred writings. These, with the example of his mother and grandmother, played the same part in his life that Truth and the practice of it play in ours.

The command "Train up a child in the way he should go" is still good. The truths that the child learns in his formative years are the ones that he retains the longest. A spiritual atmosphere in which to grow to maturity is the child's birthright, and even after a later period of skepticism or atheism, early spiritual influence may reassert itself. Childhood faith in God is a source of strength, and universal home training in the things of God would go far toward solving the present-day problem of juvenile delinquency.

No practical gardener would leave untended the seed he had planted and expect to reap a full and superior harvest. He works his garden systematically, carefully giving his plants whatever care they require to produce the best results. Only when he has met all conditions does he expect the results to justify his time and work.

The life of a child requires the same diligent care. Corn planted in shallow soil is blown down

by the wind. The roots of Christlike character, like corn, require deep, well-prepared soil. The roots that take hold of the Christ life go deep and hold a person upright against whatever winds of temptation or adversity may blow upon him. The person who is left in ignorance of God and the deeper truths of life, so that he may be permitted to decide such questions for himself upon reaching maturity, is handicapped by the absence of faith in the years when he needs it most; faith is like the vine that needs solid support and must rise into the air and the sunshine in order to escape mold and rot in the season of fruitage.

The "gift of God" that Paul stirred up in Timothy was a clear understanding of the truth about life. Understanding of a subject is stirred up or renewed when we try to impart it to others who are either like-minded or who wish to become so. Timothy's work in Ephesus (desirable) was to arouse in others a desire to express the Christ. This is the good way to live, and all who have lived the good life have followed "the way, and the truth, and the life."

QUESTIONS

1. What does the Greco-Jewish parentage of Timothy signify?
2. Why is the development of faith in childhood important?
3. Has the child a spiritual birthright as well as a moral one?
4. What fundamental work in the home helps solve the problem of juvenile delinquency?
5. Are the cultivation and development of the spiritual life under laws analogous to those which control seed growth and harvest?

6. What "gift of God" is bestowed upon us through faith?

Lesson 3, July 15, 1951

UNITY SUBJECT—*What God Hath Joined.*

INTERNATIONAL SUBJECT—*Homes That Do Not Fall.*—Matt. 19:3-9; I Cor. 13:4-7.

3. And there came unto him Pharisees, trying him, and saying, Is it lawful *for a man* to put away his wife for every cause?

4. And he answered and said, Have ye not read, that he who made *them* from the beginning made them male and female,

5. And said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh?

6. So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder.

7. They say unto him, Why then did Moses command to give a bill of divorcement, and to put *her* away?

8. He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so.

9. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.

4. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

6. Rejoiceth not in unrighteousness, but rejoiceth with the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

GOLDEN TEXT—*Love . . . beareth all things, believeth all things, hopeth all things, endureth all things.*—I Cor. 13:7.

SILENT PRAYER—*Divine love and wisdom, inseparably joined, are expressed in me in a life that is the good life.*

An ideal marriage is a spiritual union, a union of mind and heart. The primitive conception of marriage as a union whereby a man and woman "become one flesh" has been long accepted but has failed to lead invariably to the perfect marriage foreseen by the Creator in the beginning. Where mortal consciousness is the only bond, God has not joined the two together, and divorce is always a possibility.

That the intellect should be developed before the soul qualities (that Adam should first be created, then Eve) and that the latter should develop from the former is understandable. The soul does not function without some degree of "light" or intelligence. That the soul is a "help meet" for the intellect is self-evident. No mere animal or sense faculty can serve as a complement of the intellect. Thought and feeling (man and woman), united in consciousness, give the balanced or divinely ordered life.

Oneness of mind does not mean that either the husband or the wife must always echo the thoughts of the other. Individuality is essential to the perfect union. What is essential also is that both recognize mutually the principles that form the basis of character.

In his letter to the Philippians, Paul tells what being of the same mind means. He says: "That ye

be of the same mind, having the same love, being of one accord, of one mind; *doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus." The husband and wife who fulfill these conditions are demonstrating the Christ ideal of marriage.

Man cannot altogether put asunder what God has joined together. Misunderstanding is impossible between two people who see alike. Nothing can come between them when their love for each other is Christlike in its selflessness. The development of the Christ consciousness fits men and women to discharge the duties and fulfill the conditions of the ideal marriage.

Love is not an elemental quality. It is compounded of many factors. Patience is a main ingredient. "Love suffereth long." Kindness, selflessness, lack of self-consciousness, and charity are still other elements.

Charity may be and often is inferior to love. Love is an inner radiance that suffuses the soul. Without it, charity is a poor expression of goodness. Sacrifices are of little avail unless they rest on love. One might give one's body to be burned, yet not profit by it unless the act were prompted by love.

The love of the Christ "doth not behave itself unseemly." Only the good attracts it; and it is without consciousness of self, so it "seeketh not its own." Whoever is watching out for himself alone is not touched by divine love and has no consciousness of

it. Neither does he who gives way to anger or fretfulness know this divine faculty, for "love . . . is not provoked" and "taketh not account of evil." Guilelessness and sincerity are its inherent watchwords. It "rejoiceth not in unrighteousness, but rejoiceth with the truth."

He who has love in his heart is patient, unwearied, undiscouraged, kind, and gentle. Love in the heart of a man or woman makes for refinement and culture, even though both may be without worldly advantage or social position.

God is love, and the power of God is not exercised apart from love.

QUESTIONS

1. What is an ideal marriage?
2. What is essential to the functioning of the soul?
2. Does oneness of mind imply that persons so related must think alike on all subjects? If not, what is meant by oneness of mind?
4. Can man put asunder what God has joined together?
5. What are some of the factors that enter into love?

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Lesson 4, July 22, 1951

UNITY SUBJECT—*Practicing the Christ Principle.*

INTERNATIONAL SUBJECT—*Living Togther in the Neighborhood.*—Rom. 12:9-21; 13:8-10.

9. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.

10. In love of the brethren be tenderly affectioned one to another; in honor preferring one another;

11. In diligence not slothful; fervent in spirit; serving the Lord;

12. Rejoicing in hope; patient in tribulation; continu-
ng stedfastly in prayer;

13. Communicating to the necessities of the saints;
iven to hospitality.

14. Bless them that persecute you; bless, and curse
ot.

15. Rejoice with them that rejoice; weep with them
at weep.

16. Be of the same mind one toward another. Set not
our mind on high things, but condescend to things that
e lowly. Be not wise in your own conceits.

17. Render to no man evil for evil. Take thought for
ings honorable in the sight of all men.

18. If it be possible, as much as in you lieth, be at
eace with all men.

19. Avenge not yourselves, beloved, but give place
nto the wrath *of God:* for it is written, Vengeance be-
ngeth unto me; I will recompense, saith the Lord.

20. But if thine enemy hunger, feed him; if he thirst,
ve him to drink: for in so doing thou shalt heap coals of
re upon his head.

21. Be not overcome of evil, but overcome evil with
ood.

8. Owe no man anything, save to love one another:
r he that loveth his neighbor hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou
alt not kill, Thou shalt not steal, Thou shalt not covet,
d if there be any other commandment, it is summed up
this word, namely, Thou shalt love thy neighbor as
yself.

10. Love worketh no ill to his neighbor: love there-
re is the fulfillment of the law.

GOLDEN TEXT—*Verily I say unto you, Inasmuch
ye did it unto one of these my brethren,* even *these
ast, ye did it unto me.*—Matt. 25:40.

SILENT PRAYER—*I seek always to express the
irit of love and good will within me.*

Love is without hypocrisy when it is the dominant spirit that rises to meet others, without respect to persons. The Christ love embraces the whole person within its scope, letting the self drop entirely from sight. Among those of like interests, outer harmony is to be expected, but a condition of inner harmony extends the radius of peace and good will to cover the entire range of human relations.

The one whose life is hid with Christ is the active one. Sloth has no place in spiritual service. Enthusiasm, diligence, and service to the utmost of one's ability quicken the mind and make it susceptible to the Spirit of power. Hope lightens the load by relieving the mind of foreboding thoughts and providing it with eager anticipation of good to come. Steadfastness in prayer is an expression of the faith that will not acknowledge defeat but that continues to cherish the law until the blessing comes.

The practice of generosity prepares the mind and body of man for living sacrifice by training the mind to share its good and the body to obey the mind's commands.

He who can bless those who curse him possesses the Christ Spirit in undeniable form. "By their fruits ye shall know them." Blessing is the ripened fruit of the Christ love and understanding.

The ability to enter into the interests of others is one of the signs of self-dominion. He who rejoices in the joy of others and comforts and relieves the victims of negation enters into the universal life consciousness and knows narrowness no more. To keep an even tenor of mind in his social relations—"the same mind one toward another"—is easy for him

and he knows the humility that is a part of true greatness.

The constructive tenor of thought removes temptation and self-conceit and puts beyond our consideration the question of paying another back in his own coin. The Christ-conscious man pays back in the true coin of the realm of good. In so far as his relations with others depend on his own reaction, he lives at peace with all men.

Personal consciousness makes man quick to resent affronts and indignities and to uphold his "rights" even at the cost of his own life. To abide in the Christ consciousness, he must learn to rise completely above resentment. Merely to refrain from open retaliation, meanwhile holding in mind the thought that "something will happen" to the offending person, is to return to personal consciousness with disastrous results. To overcome effectually, we return active good for active evil, feeding with the living bread of true thought the enemy who hungers for peace of mind, tendering him silently the living water of Truth, accompanied by the grace of complete forgiveness. Thus, a person overcomes the effects of evil inflicted on him by others while arousing in himself a zeal for faithfulness to the principles of All-Good and love of the truth that underlies all life, which is the fulfilling of divine law.

QUESTIONS

1. Are love and hypocrisy compatible?
2. Are enthusiasm, diligence, and service characteristic of the Christ Spirit?
3. Of what is the ability to enter into the interests of others a sign?

4. How do we serve God most truly?
5. "By their fruits ye shall know them." Explain how this saying is illustrated by the text of today's lesson.

Lesson 5, July 29, 1951

UNITY SUBJECT—*The Sacrificial Life, a Life of Love.*

INTERNATIONAL SUBJECT—*Christian Social Life.*
—Rom. 12:1, 2; I Cor. 8.

1. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service.
2. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

1. Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth.
2. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know;
3. But if any man loveth God, the same is known by him.
4. Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no God but one.
5. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many;
6. Yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.
7. Howbeit there is not in all men that knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience being weak is defiled.

8. But food will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better.

9. But take heed lest by any means this liberty of yours become a stumblingblock to the weak.

10. For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols?

11. For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died.

12. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ.

13. Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.

GOLDEN TEXT—*Know ye not that ye are a temple of God, and* that *the Spirit of God dwelleth in you?*—I Cor. 3:16.

SILENT PRAYER—*Because I love God and because I am truly free, I gladly refrain from doing aught that might cause a weaker brother to stumble.*

Under Mosaic law, an animal presented for sacrifice to God had to be without spot or blemish. Only a perfect specimen could be offered to the Most High. With the evolution of the idea of sacrifice to include the conscious thought life of man, it became necessary to define in detail that life which is acceptable to God. Our lesson today tells of what the sacrificial life consists.

To offer one's body to God is to make it an instrument through which one renders spiritual service. This is the true function of the body. The body that is fashioned according to this world is an in-

strument of the senses, a prey to intemperate desires, false appetites, uncontrolled emotions, and subject, therefore, to inevitable diseases and death. The body that is an instrument of Spirit is a transformed body, and that transformation is wrought by the renewing of the mind after the divine pattern.

No one need be left in doubt as to the divine will for him. By renewing the mind according to the Christ model, he proves "what is the good and acceptable and perfect will of God" for himself. Guidance is simply a sense of confidence with respect to the rightness of the course one elects to follow. Confidence founded on the indwelling Christ principle is renewed from day to day, so that one remains humble from the necessity of waiting upon God for each day's supply of wisdom. When confidence is withdrawn from God and based on personality, one thinks more highly of oneself than is justifiable.

We make our body a living sacrifice to God when we recognize life, health, and strength as its inalienable state and refuse in our thoughts to entertain disease, impotence, discord, or imperfection of any kind as belonging to it. We serve God truly when we express the divine qualities, among which love, joy, and peace are paramount, and cleave to what is good, allowing evil no place in our thoughts. If we see evil at all, it is as one sees things in a dream, transient and conditioned chiefly upon thoughtlessness.

The way of love is not to seek its own, but to take thought for others. Not fearing that he may lose his liberty thereby, the man who is strong in love and Truth gladly disciplines himself so that

seemingly weaker ones in Truth may not be given offense or cause for stumbling by his example. The strong believers know that where the Spirit of Christ is, there is true liberty—there is liberty for all, and especially for those who need it most, those who have been in bondage to the appetites and lusts of the flesh and now are seeking freedom to live according to the Christ purity and Truth.

"Knowledge puffeth up, but love edifieth." The original meaning of the word edify is to build "a fireplace." Love makes life livable, warming it with the soul's inner fires. It instructs and improves life morally and spiritually. A degree of knowledge, apart from love, does not lead to true liberty, which is freedom from sense consciousness and its attendant desires and habits. The first lesson in true wisdom is humility and a willingness to learn and to be guided in all things by love. As we unselfishly love the good and the true in life, the good and the true will know us, and we shall attract them; greater and greater good will become manifest in our life and affairs.

To demand meat, whisky, tobacco, or any of the things that do not tend toward higher, purer, spiritual life and the Christ perfection or heaven upon earth is to help to perpetuate them. In economics, as demand changes, production changes to suit demand. We can do our part in changing the manner of work and environment of many persons and, thus, assist them to higher, purer thinking and living by means of more constructive thought. True reform begins at home; you are your brother's keeper.

QUESTIONS

1. What does the living sacrifice of the body mean?
2. How is the body transformed so as to become an instrument of spiritual service?
3. Is it possible for us to be sure what divine will is for us?
4. In eating and drinking, what is the way of love?
5. What is true liberty?
6. How can we assist other persons to higher, purer thinking and living?

WITHIN

I need to ask no man the way;
I have within a perfect Guide,
Whose wisdom leads me day by day,
Whose love is ever at my side.

I do not need the sun to shine
Upon the pathway to my goal;
I have within the light divine
That glorifies my seeking soul.

I do not need an earthly hand
To hold my own where'er I be;
For in my heart I understand
God's angels ever walk with me.

—*Evelyn Gage Browne*

Silent UNITY

The illuminating power of Truth awakens and quickens my consciousness, and I discern clearly.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

MY HUSBAND has recovered completely from his hip injury, and went back to work shortly after the first of the year. He wholesales flour and does his own trucking, carrying hundred-pound sacks all day long, so you can see how wonderful and complete his healing was. The ball and socket of his right hip and pelvic bone were broken. Even the doctors marveled at his speedy recovery. So many of his friends told him he would never be able to do hard work again, and probably would always walk with a limp. But I thank God each day and ask Him to bless you, dear friends, and this wonderful work you are doing. For it was your prayers and mine that brought about this perfect demonstration.—*Mrs. W. A. N., Iowa.*

A FEW MONTHS AGO I wrote to you asking for prayers for my husband. He was very ill and in the hospital, believed to be afflicted with tuberculosis. But after I had written to Unity for prayer for him, it was discovered that a small piece of steel which he got in his chest during the war had worked into the lung area and had caused congestion. His lungs

were so filled that he could not get his breath, and was smothering to death. A few days after I wrote Unity, the steel in his lung showed in the X-ray and was removed. He had had many X-rays taken in the past, but none had ever showed the steel.

My husband is at home now, going about his usual work. He has gained weight and is strong and well again. I thank God and Unity for this demonstration.—*Mrs. H. L. D., Minnesota.*

Filled with Plenty

MY HUSBAND and I received the blessing for which we asked. We sold our home and on the same day found a nice new home to move into.

At first it seemed hopeless. Everyone that looked at our place would say it was too much money or not the right location. The real estate dealers told us the same thing. We were asking for only what we had put into the place.

The day we sold it we were just leaving after talking and wondering what we were going to do. We knew we couldn't keep the payments up on it and also pay rent on a home in the city. I know now God answered our prayer that day.

A man stopped his truck and came over to us. He said, "I would sure like to have this place if I could see my way clear to make the payments." We talked it over and made a deal that would help him and help us also. He went home, talked it over with his wife, and that same day came back and made his first payment to close the deal.

I received a call that afternoon about this new

place. We came over and rented it.—*Mrs. A. Z., Indiana.*

He Shall Have Abundance

I AM A WIDOW, and I do tailoring and dressmaking. During the coal strike, my work fell off drastically. For almost three months, I had no work at all. My bills were piling up, and I was almost crazy with worry. My daughter begged me to send for a prosperity bank and to ask for prayers. I had no money, and I could not see how I could keep my bank drill going. For days, I did not have a penny. Had it not been for the help I got from my daughter, I could not have made it. So I sent for a bank. I received it in May. Just as soon as I wrote to you, things began to change. After I had my bank nine days, I had made enough money to make payments on some of my bills and pay others in full. When I had used my bank eighteen days, I got a job for seventy-five dollars, largest I ever had from one person. Really, it is like a dream the way things have changed. I have four and five dimes waiting for their turn to be put in the bank. I was able to get things for myself that I had needed for a long time. I am so grateful to you good people and to God.—*M. N. M., Illinois.*

JUST A LITTLE over three months ago, I was a very miserable person. I was aware of my condition, but all my efforts to change it were in vain. There were so many problems. Everything I did seemed wrong. and I prayed for death. Even my children seemed to cause me much anxiety. A friend gave me *Daily Word* and some other Unity literature to read. It

helped me very much, but my financial problems were still nightmares. I sent for a prosperity bank, and have used one ever since. The results have been startling.

Now, my needs are met, day by day. I was able to buy a house near the college that I had wanted for a long time. I have been able gradually to pay off my debts, and yet my income is no larger. I seemed to receive help and counsel that has aided me in meeting difficult situations.

Every day I ask God to guide me in my work, and also in my business, and my prayers are answered in a concrete and practical way.—*Mrs. E. F., Kansas.*

Hearken unto Me

I WISH TO thank you for the wonderful co-operation in prayer that you gave me several months ago in securing a position.

I had tried for some time to secure a government position, but every time I was sent to an agency it seemed that another person would be chosen in preference to me. I became quite discouraged and nearly gave up hope. Finally, two letters came authorizing me to go to separate agencies for interviews for two different positions. It was then that I wrote to you for prayers to be guided to the right position. I called both personnel managers and made appointments for the same day—one in the morning and one in the afternoon. I then prayed and waited for my answer.

Just before I was to go for the morning interview, my telephone rang, and I was told that the posi-

tion was no longer available. This was the position I thought I preferred. Within an hour, I received a call regarding the afternoon interview, and was asked if I could come immediately. I received this position and like my work and surroundings much more than I would have the first one. It was a wonderful demonstration and has helped my faith so much. If we pray and ask God and then let Him answer prayer in His own way, the results are sure to come. Thank you so much for your prayers.—*Mrs. F. S., Illinois.*

I WROTE TO YOU sometime last month asking for prayers that we might find a suitable farm home to rent for this year, as we had lost the one we thought we were going to have. Within five days after I mailed the letter, my husband rented a much better place. We have already moved to this much more comfortable house, and I am very, very thankful. We have also received several gifts lately, including a week's supply of groceries and five dollars in money.—*Mrs. I. C. R., Georgia.*

Love One Another

I WROTE TO YOU last month about a difficult marital problem. I was sure it was the end of our life together for my husband, children, and me. My husband had left home for the fifth time.

I tried to believe, and repeated the affirmation you sent to me.

One night my husband came home, and I knew he had changed. I could see the understanding in his eyes, and his voice was different, too.

I had let him go completely, as I knew that the unhappy life we were living was not what I wanted. I was prepared to face the consequences. Then, as if by magic, he was led into the light. Quite by accident, he found a pamphlet you had sent to me and has carried it with him ever since. I'm sure it is the first time he has consciously applied Truth principles.

Needless to say, we are all much happier. In my moments of heartbreak, the thoughts uppermost in my mind were, "I really do want him to find himself." I felt God's love for me, and felt I had all the advantage. I did want my husband to feel that blessed strength that I know in God's presence. —*Mrs. G. M. M., Colorado.*

My Help Cometh from Jehovah

THE BOOK *Lessons in Truth* contains something I have been searching for all my life and has brought new life to me. It is wonderful and should be read by everyone. Thanks.—*J. N. G., Washington.*

I AM VERY happy to say that I have really learned much from reading UNITY and *Daily Word.* I would not want to start the day without them both. After reading them I feel lifted up and ready for a day's work. Thank God for them.—*M. G., Pennsylvania.*

ALL OF your literature and books that I have received have aided me in so many ways when things looked so hopeless. I shall never be without them and their cheerfulness. I even enjoy reading over again old numbers of UNITY that I had put away.—*Mrs. E. G., New York.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverely Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, Culver City hotel
Escondido—Clarion Lindas, 143 W Grand
Fontana—H P Nicholls, 705 S Birch
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Pasadena—Max & Frances Flickinger, 60 N Mich
Pomona—Unity, 249 W Monterey
Redlands—H P Nicholls, 116 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Fernando—Vera Stenen, 1019 DeGarmo
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Alice Hopkins, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 48 W Poplar
Studio City—Herbert J Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victory
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie M Giles, Eagles Hall
Watsonville—Alice Hopkins, 31 A Madison
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, Wilda bldg
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 610 Fairfield
Hartford—Faith Cornwall, 926 Main
Meriden—Bonnie Adams, Hotel Winthrop
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 128 Broadway
Delray Beach—Frances Jarrell, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club
Fort Myers—Fermor Guitteau, 829 1st
Jacksonville—Wm & Bonnie Grenson, Lomax at May
Lakeworth—Maud Guitteau, 9 S Dixie highway
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Woman's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B

West Palm Beach—Fannye Treaster, 403 Harvey bldg; Arthur Johnson, 423 Iris

GEORGIA

Atlanta—Kathryn Boyce, 684 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Hazel Erisman, 108 E Mulberry
Champaign—Viretta Sutherland, City bldg
Chicago—W I & Anna Hoschouer; 306 S Wabash; Unity, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 322 E 43d; Henrietta Gorden (col) 4307 S Mich
Decatur—Hazel Erisman, 317 W Decatur
East St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Ethel Maguire, Central Community Church, 16th & Charleston
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Fort Wayne—Merton Thorpe, Court & Berry
Gary—Margaret Cain, YMCA
Hammond—Margaret Cain, Masonic Temple
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Betty Stitt, 3118 Grand
Sioux City—Mary Robinson, 236 Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 244 Ky
Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Eloise Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Bess De May, YWCA bldg
Bay City—Aelola James, YWCA
Birmingham—Virginia Shipley, Theater bldg
Detroit—Eric Butterworth, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
East Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Elliott, YWCA bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 903 W Kansas
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Overland—Kate Evans, 2422 Goodale
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 500 E Front

NEBRASKA

Lincoln—Mildred Brown, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 109 Main
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Elinor MacDonald, Babcock bldg
Paterson—Gladys Stevenson, 35 Church

Ridgewood—Louise Gerhold, YWCA, 185 Franklin
Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, 120 E Water
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 73 Cutter Mill
Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Mary Olive Hudson, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Wm Schneider, 34 S High
Canton—Wm Schneider, 203 6th N W
Cincinnati—Erma E Wissmann, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Dale and Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Joseph Jones, 2215 E High
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, 167 Main Ave S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, McCullough bldg
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Andrew Carlson, 233 Olive

PUERTO RICO

San Juan—Rafaela Melendez, Condado ave 306 stop 17, Santurce

TENNESSEE

Nashville—Susan Smartt, 816 Broad

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, Flatiron bldg
Houston—Lilian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wetmore
Kennewick—Beulah Scott, Arrow Grill
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Seattle—Donald O'Connor, Arcade bldg
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, 5902 8
Milwaukee—Mae Lundahl, 1820 E North
Sheboygan—Lu Verna Bauer, 1130 N 9

CANADA

London—Mary Dunning, Moose temple
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, Chateau Laurier
Regina—Unity, Wascana hotel
Toronto—Mary & George Dunning, York Masonic Temple, 5 Eglinton E
Winnipeg—Edna Bowyer, 360 Young

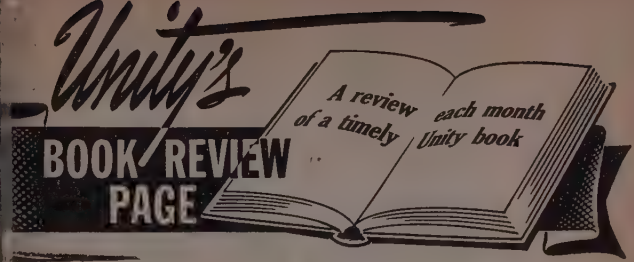
ENGLAND

Easington Village—Thomas Merrington, 11 Sea View, Co Durham
Carnarvon, North Wales—Dora Johnson, Llanfair Hall
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Sunderland—Thomas Merrington, Co Durham

MEXICO

Mexico D. F.—Clara Kouns Lumpkin, La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.



Mightier than Circumstance

By Frank B. Whitney

God sent us into the world free from limitation, and ıe purpose of our study of Truth is to regain our free-om from limitation, which is self-imposed. We are fted above any limitation or any problem by attain-g a high consciousness of the presence and power of od. By calling upon God's power, we become mightier an circumstance!

In his book *Mightier than Circumstance,* Frank B. 'hitney says: "You are unlimited! The presence of od is ever with you, inspiring you to rise out of all ıman concepts of limitation and accept His Truth. ɔu can do whatever you want to do. You can be what-er you want to be. You can have whatever you want. ıt one thing is necessary. You must be able to reach e high consciousness in which you know that there ɛ no limitations."

Mightier than Circumstance, a collection of thirty-ght articles and thirty-nine poems written by Mr. hitney, is filled with ideas for adapting Truth to y-to-day living.

(*Mightier than Circumstance* is a $1 Unity book.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again		$1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English German, Spanish, Russian, French, Dutch, Italian*	1.00
	Letters of Myrtle Fillmore		1.00
	Lord's Prayer, The	*German*	.25
	Lovingly in the Hands of the Father		1.00
	Mental Equivalent, The	*German, English*	.10
	New Ways to Solve Old Problems		1.00
	Whatsoever Ye Shall Ask		1.00
For Healing	Christian Healing	*German, English*	1.00
	Directions for Beginners	*Spanish*	.10
	Divine Remedies		.50
	Jesus Christ Heals		1.00
	Six-Day Healing Practice, A		.25
	Truth Ideas of an M.D.		1.00
	You Can Be Healed		1.00
For the Home	Meatless Meals (cookbook)		1.50
	You and Your Child	*French, English*	1.00
For Prosperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
For Inspiration	Best-Loved Unity Poems		1.00
	Finding the Christ	*Russian, German, Swedish*	.10
	Have We Lived Before?		1.00
	Household of Faith, The		5.00
	Mightier Than Circumstance		1.00
	Sunlit Way, The		1.00
For Devotion	Book of Silent Prayer		.50
	Holy Bible, American Standard Version		6.00
	Effectual Prayer		1.00
	Silence, The		.50
For Advanced Study	Atom-Smashing Power of Mind		1.00
	Christ Enthroned in Man		1.00
	Know Thyself		1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		1.00
	Mysteries of John		1.00
	Selected Studies		1.00
	Talks on Truth		1.00
	Teach Us to Pray	*French, English*	1.00
	Twelve Powers of Man, The		1.00
	What Are You?		1.00
For Children	Crybaby Kangaroo (for ages 4 to 8)		1.00
	Jet's Adventures (for ages 8 to 12)		1.00
	Jet and the New Country (for ages 8 to 12)		1.00
	Teach Me to Pray (for ages 4 to 11)		1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Land Is Bright, The	.10
Be at Peace	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Mental Equivalent, The	.10
Daily Resurrections	.10	Preparation for Easter	.10
First Things First	.10	Protecting Presence, The	.10
Gift of Immortality, The	.10	Recipes for Living	.10
Gift Imperishable, The	.10	Sanctuary	.10
God Is Blessing You Now	.10	Song of Life, The	.10
Great Helper, The	.10	To Them That Ask	.10
Holy Bread	.10	Way of Faith, The	.10
		Where I Am King	.10

(Any 12 of these booklets $1. Envelopes included.)

NEWS *from* UNITY

A Special Announcement

Unity now has on hand a new supply of the book *Child Unfoldment.* This book was written especially for Sunday-school teachers of children's classes, but is also of much interest to parents and others who work with children. The practical and explicit instruction in the book offers new ideas and suggestions for helping children to attain a positive, self-confident outlook on life.

Child Unfoldment is a 75-page paper-bound book and is priced at 50 cents a copy. It is available through your local Unity center or may be ordered direct from Unity headquarters. Questions regarding the teaching of Truth to children will be cheerfully answered by the Unity Sunday-School Department at Unity headquarters without charge or obligation.

Thanks from AA Group

Part of the work of Unity's Silent-70 Department is the distribution of free Unity literature to inmates of State and Federal prisons. That the literature is welcomed and appreciated is evidenced by the following letter from the secretary of an Alcoholics Anonymous group within an eastern State prison:

"We fellows appreciate down deep in our hearts the kindness with which you are helping us by sending us the literature we request. By receiving your wonderful literature, we find, in more ways than one, the real meaning of how much more wonderful it is to be on the right side with God than to be wandering strangers and far away from our Master. Every Sunday afternoon, we meet in our prison library and have a general discussion of ways

of becoming better men. We also say prayers for our loved ones and the friends who help us in our time of need.

"We are getting ready for our fourth anniversary AA party, which will be held in our prison auditorium. It will be our biggest meeting of the year, with outside groups

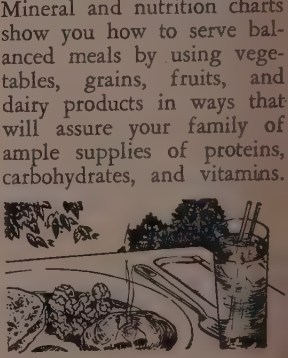
from different States visiting us. At this time, I should like to make a request of you so as to give you sufficient time to send me the literature I should like for this affair—two hundred copies of your interesting booklet *"No Alcoholics in God's Sight."* This booklet is the finest I have ever read in order for an Alcoholic to find out the truth about himself and to make his pathway to God clearer."

Thanks to the readers of UNITY magazine and other friends of Silent-70 who send offerings to aid in this work, the requested booklets were supplied. If you, too, should like to have a part in Silent-70's rehabilitation work, address your offering to Silent-70, Unity School of Christianity, Lee's Summit, Mo.

Refreshing Menus for Summer Days

Are you confronted with the problem of planning and preparing tempting, healthful, and satisfying meals for your family these hot summer days? If you are, you will find *Meatless Meals*, a cookbook of vegetarian recipes, a real help with your menu problems!

Meatless Meals contains over 350 recipes, menus for company dinners, and weekly schedules for meal planning. Mineral and nutrition charts show you how to serve balanced meals by using vegetables, grains, fruits, and dairy products in ways that will assure your family of ample supplies of proteins, carbohydrates, and vitamins.



Written by Jean Prescott Adams, a home-economics counselor, *Meatless Meals* has won the approval of leading food authorities. Why not send for a copy today (the price is $1.50) and see how easy it is to plan light, but nourishing and refreshing, meals for summer weather?

Messages for All the Year

Are you familiar with Unity Greeting Booklets? These are small paper-bound booklets, with attractive covers in color, containing messages of cheer and inspiration that will help your

friends and loved ones in time of need or discouragement. In praise of Unity Greeting Booklets, a friend in San Diego, California, writes:

"I gave Unity Greeting booklets for Easter, and many have told me that they received wonderful help from reading them. One lady told me that everyone in her office had read her little booklet, and it had helped all of them. Another told me that after reading her booklet for three days a very difficult problem was solved. It is wonderful that we can pass on good words and help others."

For a complete list of Unity Greeting Booklets, consult the "Unity Books and Booklets" page preceding this section of UNITY magazine.

A Career for Young Men

There is no more rewarding field of service open to a spiritually minded young man today than that of the Unity ministry.

World conditions have brought people to see the utter necessity for spiritual leadership. Unity is doing its utmost to meet this need through its books and magazines, which go into more than a million homes; its radio programs, which reach more than three million people; and its Silent Unity ministry of prayer. Yet, more needs to be done.

In more and more cities, Unity students are joining together to study and pray,

forming Unity centers and churches. Today there is a constantly growing demand for young men who are vitally interested in Truth to lead these groups. To meet this demand, Unity is conducting an educational program to train young men to be Unity leaders and ministers.

The classes expertly equip the student to become a Unity minister, and at the same time, work is provided in Silent Unity for students who need to supplement their incomes while studying for the ministry.

Young men who are high-school and college graduates and who can type forty-five words a minute are eligible to apply. Further information may be obtained by addressing the Director of Silent Unity, Lee's Summit, Missouri. (This course is approved for veterans' training.)

To Parents and Teachers

Very early in life, children begin to show a preference for one thing over another. The child mind is impressionable and absorbs more than most parents realize.

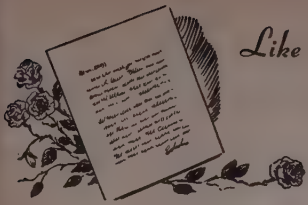
For example, very young children can be taught to know God as the loving Father of all—if this truth is presented in a way that appeals to them. With this in mind, Unity publishes a series of simple lessons to be used by parents and Sunday-school teachers to turn the child's attention to his spiritual nature. These lessons are in loose-leaf form and are known as the *Unity Beginners' Course.*

The lessons in this course are nonsectarian. They are not so much religious instruction as preparation for the acceptance of religion later on. The course is designed to appeal to the child's interest and uses simple stories as a means of teaching that God is the Father of all. There are lessons dealing with God's human family, His bird family, and His animal and vegetable kingdoms. These lessons include plans for play, such as suggestions for things to make and pictures to color and cut out.

The *Unity Beginners' Course* is priced at $1 per set of 26 lessons and may be ordered from Unity headquarters.

Your Partner in Business

Good Business, published monthly, is a digest-sized magazine of short, interesting, idea-packed articles. Each article tells how some particular person or firm has applied Christian principles to his job or business in some specific way and has reaped a reward in financial increase and satisfaction. The subscription price for *Good Business* is $1 a year.



Like a Friendly Message from Home!

WEEKLY UNITY is a dependable messenger of love and good will that goes out from Unity headquarters every week to thousands of readers, many of whom say that it is "as comforting as a love-filled letter from home."

WEEKLY UNITY GUIDES. *Weekly Unity* guides its readers in right thinking and harmonious living by presenting in each issue a column by Lowell Fillmore and a message from Silent Unity.

WEEKLY UNITY INSPIRES. All articles and features of *Weekly Unity* meet the test of dynamic simplicity. It is a friendly and dependable 8-page paper in which the voice of the Spirit of truth echoes from every paragraph.

WEEKLY UNITY TEACHES. Every week, readers of *Weekly Unity* find carefully chosen articles giving information and instruction about Truth principles and how to use them, the Unity interpretation of the International Sunday School Lessons, and selected quotations from secular publications.

You, too, can depend on *Weekly Unity,* just as do thousands of readers who subscribe for it year after year because they find in each issue just the message they need.

WEEKLY UNITY—52 issues—$1 a Year

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Do You Ha

Working with God

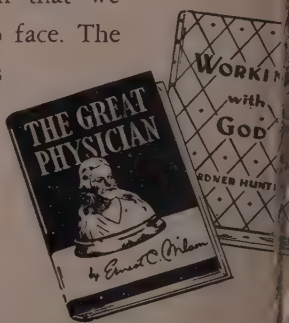
By Gardner Hunting

A sound dissertation on the theory that neither mere dishonesty nor mere honesty pays; neither mere laziness nor mere hard work; that nothing really pays but obedience to God's law; that God *is* law and that law always works.

The Great Physician

By Ernest C. Wilson

This book shows how to apply Jesus' method of prayer, giving, and loving to the healing of any negative condition that we may be called upon to face. The author says that God's great correlative for all human problems is love.



Each of these helpful Unity books is priced at $1 a copy.

These Unity Books?

Whatsoever Ye Shall Ask

By Zelia M. Walters

A collection of stories based on advice to persons seeking a way out of their difficulties. This book reveals helpful Truth ideas and, at the same time, makes delightful reading.

The Twelve Powers of Man

By Charles Fillmore

A powerful exposition of Truth principles. In this book, Charles Fillmore points out and explains the superpowers by which man can perfect himself as a child of God. Questions accompany each chapter and stimulate your thought.

Each of these helpful Unity books is priced at $1 a copy.

Unity
School of Christianity
LEE'S SUMMIT, MISSOURI

"According to Your Faith Be It Done unto You"

Do you believe this promise of the Master? Can you put your faith to work? The Unity Prosperity Bank plan is an excellent way to increase and strengthen your faith in God's power to supply your needs. The practice of following the Bank drill daily, in accordance with the instructions sent to you with the Bank, will help you establish your life on a firm foundation of abundance, happiness, and success.

One of the important steps in demonstrating supply is giving. When done in faith, giving opens channels through which you will receive more abundantly. The Bank plan offers you a convenient way to give subscriptions for UNITY to your loved ones and friends while also proving your faith in God's supply.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U.I.

YOUR CHILD'S PRIVATE "INDEPENDENCE DAY"

Dear Parent:

Has it occurred to you that your child, who is going through the "growing up" process, is heading toward his own private "independence day"?

Though now he relies on your example, your experience, and your protection, the day must come when he will become self-reliant, self-confident, self-respecting, self-supporting. This will be his own private "independence day."

Help him to reach it with as little difficulty as possible by giving him a gift subscription for YOU magazine. Not only will he find YOU entertaining and fun to read but also full of practical help with the things he most wants to know: how to be self-reliant, how to attain poise and self-assurance, how to evaluate his personality and abilities, and how to put all these things into operation to make himself a wanted, needed, useful member of society.

Your son or daughter will like YOU's interesting fiction stories, articles, pictures, and hobby pages. And you as a parent will appreciate its budget subscription price—just $1 a year for 12 issues!

Unity

SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Garrett Biblical Institute
& The Library
Evanston, Ill

Eagle's Flight

Elizabeth Landeweer

My soul, mount up on strong sure wings,
  Spread pinions effortless and white,
Soar upward to the high daysprings,
  And cleave through fountainheads of light
To float in pools of quietness;
  Or sweep in great blue arcs of space
Above the mountaintop, possess
  Cloud drifts of peace in some still place.
Companion of the wind, O soul!
  And comrade of the sun and air,
All heaven for your dauntless goal.
  Alone? Ah, no, stanch mates are there,
Whose wings beat side by side with yours,
  As eagles that renew their youth,
High up beyond earth's valley floors—
  The flawless destination: Truth.